

Daniel 09 - Daniel's Prayer; Gabriel's Visit; Daniel's Vision: The 70 Weeks Prophecy

II. Hebrew prophetic section (Dan 8:1–12:13)

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This chapter records a third vision that Daniel received (see Dan 7-8 for the first two visions). The vision itself occupies only a small part of this chapter (v24-27), but the verses that precede it (v1-23) prepare for it and connect with it. This prophecy is unique in Scripture in that it actually sets up a time schedule for coming events.

Unless Dan 9 is properly understood, the great prophetic discourse of our Lord Jesus Christ in Matt 24-25, Mark 13, and Luke 21 will be misunderstood, as will all other prophetic passages, and a great portion of the book of Revelation.

Daniel 9

- (2) Prophecy of the 70 weeks (9:1-27)
 - (A) Setting (9:1-2)
 - (a) Historic setting (9:1)

1 In the **first year of Darius** the son of **Ahasuerus**, of Median descent, **who was made king** over the kingdom of the Chaldeans—

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1 "In the first year of the reign of Darius son of Ahasuerus, a descendant of the Medes, who was made king over the kingdom of the Chaldeans—

1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

— "...first year of Darius" - 538 BC, his first year of rule as king over the Persian province of Babylon (Cf. 5:31; 6:1), 1 year after the events of the fall of Babylon (Dan 5). At this time, about 67 years had passed of their 70-year captivity, so Daniel knows the exile is about over (1st siege, 605 BC; Jerusalem destroyed; 3rd siege, 586 BC). Daniel was in his early 80s.

— Belshazzar's feast and the fall of Babylon to Cyrus (Dan 5) occurred earlier the same year. It was less than 3 years before Cyrus would take over and release the Israelites to go back to Israel and rebuild their temple. Daniel's vision of the ram and the goat (Dan 8) took place 12 years earlier, in 551 BC.

— "...Ahasuerus" - cannot be the same person as the Ahasuerus who succeeded Cyrus the Great on the throne of the Persian Empire (Esther 1:1). That Ahasuerus ruled from 486-464 BC.

— "...who was made king" - although the verb "to make king" is followed by the preposition "over" 40x in the OT, this is the only occurrence where the verb is passive

— This may be a reference to the divine agency involved in bringing Darius to the throne, or the fact that Cyrus instituted a viceroy over Babylon. Probably a reference to both.

(b) Prophetic sending (9:2)

2 in the first year of his reign, I, Daniel, observed in the books the number of the years which was *revealed* as the word of the LORD to Jeremiah the prophet for the completion of the desolations of Jerusalem, *namely, seventy years*.

2 in the first year of his reign, I, Daniel, observed in the books the number of the years which was *revealed* as the word of the LORD to Jeremiah the prophet for the completion of the desolations of Jerusalem, *namely, seventy years*.

2 in the first year of his reign I, Daniel, noted in the Scripture the total years that were assigned by the message from the LORD to Jeremiah the prophet for the completion of the desolations of Jerusalem: 70 years.

2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

— "...I, Daniel" - another confirmation that Daniel wrote this chapter and saw these visions

- Unlike other prophetic visions given to Daniel (7:1; 8:1; 10:1), this one (the 70 weeks prophecy) was occasioned by the fact that Daniel was studying Scripture and "understood" Jeremiah's prophecy that the Babylonian exile would last 70 years
- The occasion that led to the prophetic revelation is the insight Daniel gained by his study of Jeremiah's prophecy, and Daniel's response to that insight with prayer (v3)
 - "...observed" - *biyn*, insight or understanding gained by observation
- The Medo-Persia takeover of Babylon led Daniel to believe the exile would soon end, so he sought answers in Scripture. Jeremiah had predicted that the Babylonians would be defeated and replaced by "the kings of the Medes" (Jer 51:28), which to Daniel came true with Darius' rule.
- "...the books" - described later in the verse as the Book of Jeremiah. There is no other way that Daniel could've known the length of the Babylonian captivity other than from Jeremiah (25:11-12; 29:10-14).
- Both Jeremiah passages also blend into their texts statements that look forward to a time of ultimate fulfillment and blessing for the nation of Israel. This is why Daniel appears to think that when the nation returns to their land, the ultimate blessing (Messianic Kingdom) will coincide with their return.
- Jeremiah prophesied from about 627 BC to 580 BC, but most of his prophecies came before the captivity (which occurred in 605 BC). In contrast, Daniel prophesied from 605 BC to about 536 BC, so there was a bit of overlap.
- Daniel's errant thinking about the timing of God's plan for Israel occasioned Gabriel's visit to "give you skill [insight] and understanding" (v22). God was not yet ready to bring history to its destined final climax, thus He told Daniel that He was going to stretch out history by 70 times 7 (490) years.
- It is interesting that interpreters who believe the numbers prophesied in the Book of Daniel should be taken symbolically and not literally, take the number of years prophesied in the Book of Jeremiah literally. When Jeremiah prophesies that the exile would last 70 years, Daniel took it literally (not allegorically).
- Jeremiah received his prophecies in Israel; Daniel received his in Babylon
- Biblical prophecy provides important information for Christians, in Daniel's day as well as today. It gives insight into current events (Cf. 1 Chr 12:32a).
- "...seventy years" - God set a timeframe for Israel's captivity of 70 years because of Israel's 490 years of disobedience (Cf. Lev 25:1-5; 26:33-35; 2 Chr 36:20-21). 490 years of disobedience yielded 70 years of discipline.
- Israel purposely brought trouble and heartache into their lives because they chose to do things their own way rather than God's way

1 Chr 12:32a: From the sons of Issachar, men who understood the times, with knowledge of what Israel should do...

With the background on Daniel's mindset from v1-2, Daniel now prays one of the three great prayers in the post-exilic era (Cf. Ezra 9; Neh 9). If you study and understand the prayers of Ezra 9, Neh 9 and Dan 9, you will know how to pray. These are examples that furnish timeless principles regarding how we should pray.

In this prayer, Daniel is praying the Abrahamic Covenant, which provides the structure for Israel's entire covenantal system. Daniel is praying the language of this covenant; the covenant informed him how to pray. Daniel understood the reason behind the Babylonian Captivity in Scripture, and the structure and differences between the Abrahamic and Mosaic Covenants for Israel, including the blessings and cursings of the Mosaic Covenant. The lesson here for us today is that the better you understand the written Word of God and the revealed will of God as outlined in Scripture, the better you know how to pray (Cf. 1 John 5:14). God is not obligated to answer prayer requests that are outside of His will. The better you know the Word of God, the better you understand the will of God, the better you know the priorities of God, the better you understand how to pray in His will. This is how you have an effective prayer life.

James talks about "prayers amiss" (James 4:1-3)—those prayers that bounce off the ceiling because they are outside of His will. Daniel was the man of prayer that he was because he understood God's Word, he understood God's covenant with the Jewish people, and he bathed in God's Word daily. Because of this, he knew what time it was in history, he knew what to pray, he knew how to pray, and he knew what to petition of God.

Daniel's prayer has three parts:

1. Confession of sin (v3-10)
2. Acknowledgement of Discipline (v11-14)
3. Request for divine mercy (v15) for...
 - a. Jerusalem (v16)
 - b. Temple (v17)
 - c. The people of Israel (v19)

After his prayer, Gabriel shows up with a prophecy from God to give to Daniel what is called the 70 Weeks prophecy, which covered a total of 490 years. Everything that Daniel prayed about in v15-19 (Jerusalem, the Temple, and the people of Israel) is covered by Gabriel in the 70 Weeks prophecy.

When God answers prayer, it's shocking much of the time that we get exactly what we ask for, and in many cases we get much more than we ask for, as was the case with Daniel.

A good paraphrase of v1-23 (by Dr. David Cooper): Daniel, you have been thinking that the final restoration will be accomplished and the full covenant blessings (the messianic kingdom) will be realized at the close of these seventy years of exile in Babylon. On this point you are mistaken. You are not now on the eve of the fulfillment of this wonderful prediction. Instead of its being brought to pass at this time, I am sent to inform you that there is decreed upon your people and the Holy City a period of "seventy sevens of years" before the kingdom can be realized. At the conclusion of this period of 490 years the nation of Israel will be reconciled and will be reinstated into the divine favor and will enter into the enjoyment of all the covenant blessings.

Jer 25:11-12:

- 11 This entire land will be a place of ruins and an object of horror, and these nations will serve the king of Babylon for **seventy years**.
 - One of several places that this phrase "seventy years" occurs
- 12 'Then it will be when **seventy years** are completed I will punish the king of Babylon and that nation,' declares the LORD, 'for their wrongdoing, and the land of the Chaldeans; and I will make it an **everlasting desolation**.
 - "...everlasting desolation" - the same prophesy is mentioned in Is 13:19-22. God used Babylon, not because of its merit, but because of Israel's sin.

Jer 29:10-14:

- 10 "For this is what the LORD says: 'When seventy years have been completed for Babylon, I will visit you and fulfill My good word to you, to bring you back to this place.
- 11 For I know the plans that I have for you,' declares the LORD, 'plans for prosperity and not for disaster, to give you a future and a hope.
- 12 Then you will call upon Me and come and pray to Me, and I will listen to you.
- 13 And you will seek Me and find Me when you search for Me with all your heart.
 - After the 70 years, an opening into Dan 9:2
 - Daniel was reading this knowing that the 70 years were about to be completed. He begins to pray and Gabriel interrupts and gives Daniel the mathematical prophecy that predicts the very day that Jesus Christ presents Himself as King that we celebrate as Palm Sunday.
 - 173,880 days in advance, God calls His shot
- 14 I will let Myself be found by you,' declares the LORD, 'and I will restore your fortunes and gather you **from all the nations** and all the places where I have driven you,' declares the LORD, 'and I will bring you back to the place from where I sent you into exile.'

- "...from all the nations" – NOT referring to the Israelites' return from Babylon. He specifically says here from **all the nations**, not just Babylon.

(B) Daniel's prayer (9:3-19)

Daniel's Prayer in Daniel 9

Prayer Relating to Prophecy in Daniel 9

(a) Confession of past sin (9:3-10)

3 So I gave my attention to the Lord God, to seek Him by prayer and pleading, with fasting, sackcloth, and ashes.

3 So I gave my attention to the Lord God to seek *Him* by prayer and supplications, with fasting, sackcloth and ashes.

3 "So I turned my attention to the Lord God, seeking him in prayer and supplication, accompanied with fasting, sackcloth, and ashes.

3 And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

- Note the personal (first person) nature of the occasioning event: "*I, Daniel, understood*" (v2); "*I set my face until the Lord God*" (v3). Daniel is recounting his own experience, not acting as a mediator for someone else.

- "...I gave my attention to the Lord God" – Daniel resolutely applied his full attention to God and the matter of prayer; his focus was fixed

— Upon reading Jeremiah's prophecy (Jer 29:12-14), Daniel fasted and prayed (Cf. v4-19). His prayer is motivated by Scripture and based on Scripture.

— Daniel's prayer is based on Solomon's prayer at the dedication of the temple (Cf. 1 Kings 8:33-36): Solomon outlines the necessity and possibility of praying towards the temple when the people sin, then God will hear and forgive and bring the people back to the land.

— Solomon's prayer is in turn based on Deut 30:1-10, where Moses promises a restoration after the application of the covenant curse of exile, a restoration contingent upon repentance for sin

- "...seek *Him* by prayer" – prayer is seeking what God has for us, seeking His will in any situation. Jesus talked about this in Matt 7:7-11 (note the present tense verbs in 7:7).

- "...pleading" – or "supplication" (Cf. Phil 4:6); supplication = "supply"

— Supplication means to ask for God to "supply" us out of His abundant "supply"; it's a request for a particular benefit

- "...fasting" – the exercise of self-denial particularly from food, in order to pursue spiritual purposes

— The fact that Daniel fasted indicates that he had been preparing himself before coming before the Lord. He did not rush into God's presence, but instead spent time preparing his prayer with God.

- "...sackcloth, and ashes" - suggests the seriousness of his surrender; Daniel is not just going through the motions. His actions express inward earnestness, in harmony with his genuine walk with God throughout the book.
- Notice that Daniel did not regard prayer as unnecessary in view of the certainty of the fulfillment of Jeremiah's prophecy
- Are we to pray about the Rapture and Second Coming? Yes, according to this Scripture, even though it's going to happen whether or not we pray for it. Through prayer we become partners with God in bringing His will to fruition in the world.
- Prayer is God's way of enlisting us in what He's doing...not us enlisting God in what we're doing

In harmony with God's plan, Daniel's prayer strategically fits with the prophecy affirming restoration in Jer 29. Daniel, being full of knowledge (1:17; 2:17-30; 4:8-9; 5:10-16), is steeped in God's promises. He submits himself to God and becomes a representative of his people. As Jer 29 directed, he commits himself to "call," "come," "pray," "seek," and "search" for God with all his heart. God articulates His will in Jer 29:12-14, putting His own authority on prayer as a means in restoring Israel.

While God honors the briefest of prayers, as the experience of Neh 2:4 indicates, effective prayer requires faith in the Word of God, proper attitude of mind and heart, privacy, and unhurried confession and petition. Daniel's humility, reverence, and earnestness are the hallmarks of effective prayer.

To say that prayer makes little difference to God mishandles Scripture not only here, but in scores of other passages. God has a sure decree of what He will do (Cf. Dan 4:35), but has already correlated with this an opportunity for surrendered people to be involved in its implementation through prayer. Prayer should be submission to, and involvement in, God carrying out His will. God's plan is certain from beginning to end (Is 46:9-10) and need not be decided piece-meal along the way or at the dictates of men. Yet He Himself challenges man to pray (Jer 33:3) for His own concerns, including the restoration of Israel (Jer 33:6ff).

As events advance toward His appointed fulfillment, He appeals to mankind to be prayerfully involved in His work, and these prayers do make a difference to God. God does not choose to work apart from the prayers of His saints.

4 I prayed to the LORD my God and **confessed**, and said, "Oh, Lord, the **great** and **awesome** God, who **keeps His covenant** and **faithfulness** for those who love Him and **keep** His commandments,

4 I prayed to the LORD my God and confessed and said, "Alas, O Lord, the great and awesome God, who keeps His covenant and lovingkindness for those who love Him and keep His commandments,

4 I prayed to the LORD my God, confessing and saying: 'Lord! Great and awesome God, who keeps his covenant and gracious love for those who love him and obey his commandments,

4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

- The grammar of the verbs in this verse indicate that Daniel's insight from God's Word drove him to make intense confession before God

- Daniel's prayer (v4-19) began with confession of sin and guilt (v4-14); he begins, not by requesting something, but by addressing God properly and by acknowledging His character and Person

- "...confessed" - Daniel began his prayer with a confession of sin

— If we're already forgiven, why do we need to confess our sin and ask God for forgiveness? Because we need to understand the difference between position and practice.

— When we have unconfessed sin, our position is not altered but our relationship is damaged. If I sin against my wife, I don't become unmarried, but my relationship with her is damaged. When I confess my sin and apologize, the relationship is restored because there is forgiveness.

— Our relationship with God is analogized through the marriage relationship between a husband and wife, so when we sin against God, our moment by moment intimacy, our relationship with God, is damaged.

— Jesus permanently bridged the sin gap between me and God, and since then, believers are "positionally" holy

Ps 66:18: If I regard wickedness in my heart, **The Lord will not hear;**

1 Peter 3:7: You husbands in the same way, live with *your* wives in an understanding way, as with someone weaker, *since she is* a woman; and show her honor as a fellow heir of the grace of life, **so that your prayers will not be hindered.**

— If you're not living out Bible-based instruction in your marriage, it will hinder your prayer life. Tension that I cause in my horizontal relationships hinders my vertical relationship with God. This is why prayer begins with the confession of sin...you're not trying to get saved again, you're clearing the slate of sin that has separated me and injured my relationship with God.

— David—is there any doubt that he was saved? Never in question. What did David's adultery and murder do to David? It did not take away his ticket to heaven, but as he swept his sin under the rug, it says in Psalms that "heaven became like brass." This shows that David's relationship with God was damaged as long as he tried to hide his sin.

- It wasn't until Nathan the prophet was called into action (2 Sam 12), to show David his sin, that David was brought to the point of confession and repentance
- "...great" - an attribute of God referring both in His Person and in His dealings
- "...awesome" - one to be feared; Daniel makes confession to the God who alone is worthy of worship
- God was deserving of covenant faithfulness on Israel's part
- "...keeps...keep" - *shamar*, pay careful attention to
- One of the most frequent uses of this verb is the admonition to be careful and diligent in respect to religious and spiritual responsibilities
- "...His covenant" - *shamar beriyth*, referring generally to the Abrahamic Covenant, but more specifically to the covenant that got Israel into this mess in the first place: the Mosaic Covenant
- Used with the verb "keep" (*shamar*), with God as the subject (Gen 17:9; Deut 7:9,12; 1 Kings 8:23; 2 Chr 6:14; Neh 1:5; Dan 9:4)
- God is identified both as the "Keeper of the Covenant" but He also dictated the terms of the covenant and accepts responsibility and accountability for the enforcement of the covenant
- "...faithfulness" - *hesed*, God's loyal love; the focus of Daniel's prayer is upon God's loyal love within the covenant relationship
- It's an implicit reference to conduct beyond the requirements of the covenant. "Mercy" not only acts within the letter of the covenant, but also goes beyond the letter to provide graceful and merciful treatment in line with the spirit of the covenant

Hesed is a beneficiary action performed, in the context of a deep and enduring commitment between two persons or parties, but one who is able to render assistance to the needy party who in the circumstances is unable to do so themselves. God's lovingkindness counteracts His wrath, and as such, is often the basis or motive for petition or approach to God. Sinners seek forgiveness on the basis of God's *hesed*. Daniel is appealing to the God whose heart may be touched by Israel's failures and plight through prayer.

Daniel is directing his prayer of confession to God, for He alone has assumed responsibility and accountability for the enforcement of the terms of the covenant. He alone punishes covenant infractions and restores covenant relationships. He alone "keeps" lovingkindness (*hesed*) which allows not only for the approach to petition for forgiveness and restoration but also for the experience of God's pardon and renewal of covenant relationship.

Both "covenant" and "mercy" (*hesed*) have the article ("the"). If only "covenant" had the article, we could think specifically of the Mosaic Covenant. But since it's also true that "mercy" portrays the idea that God keeps all covenants He makes and then always extends

steadfast love to man in his frailty and inability to live up to them. God not only graciously makes covenant with man, but also extends necessary love toward man as man finds himself falling short of meeting his responsibilities in the covenant.

5 we have sinned, we have done wrong, and acted wickedly and rebelled, even turning aside from Your commandments and ordinances.

5 we have sinned, committed iniquity, acted wickedly and rebelled, even turning aside from Your commandments and ordinances.

5 we've sinned, we've practiced evil, we've acted wickedly, and we've rebelled, turning away from your commands and from your regulations.

5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

- Daniel lists several of Israel's sins: first positive transgressions (v5), then negative omissions (v6). He lists Israel's sins using perfect tense verbs which describe real, complete, past actions. This confession is based in reality and truth, not exaggeration or false piety.

- "we" - 32x in this prayer; acknowledgement of rebellion against the Mosaic Covenant (Lev 26; Deut 28)

- "...have sinned" - in contrast to God's transcendence and His loyal love to Israel, Israel had been unfaithful to Him

- Daniel associated himself with the sins of his people 32x in this prayer; but you look at the excerpts that we know of Daniel's life, he wasn't a huge sinner. Daniel identifies with his people so closely that he uses the pronoun "we." This is corporate confession of sin by Daniel, for the entire nation of Israel.

- "sinned" - the generic OT term for sin; refers to the full sphere of sinfulness. It signifies both intentional and unintentional sins.

- Israel did not listen to the warnings of the prophets who were sent to God's people to get them to change their attitudes and behavior to conform to the directions and instructions given by God in the covenant for their lifestyle.

- Daniel had been personally faithful to God, but since he was an Israelite, he partook of the blessings and curses that God sent Israel for her obedience and disobedience (Cf. Deut 28:48-57,64-68). However, he is not concerned about demonstrating his own personal innocence and piety. Instead, he completely and fully identifies with his people and acknowledges their sin.

- Daniel was one of two people in entire OT (Joseph) of which nothing evil was said about him. He wasn't sinless, but Scripture does not record anything negative about him.

- "...done wrong" - committed iniquity; the basic meaning is "to bend, curve, turn aside, twist"

- Israel "twisted" God's standard, with full knowledge of its significance. The nation "turned" from God's covenant path to follow her own path, outside of God's will.
- "...acted wickedly" - denotes wickedness in thought, word, and deed
- It focuses on the inner nature of the guilty person when evil had become a habitual feature of one's disposition and actions
- Used in judicial pronouncements of guilt, and in prayers of confession seeking relief from such guilt
- Israel's actions brought both the internal awareness of guilt and an external reality of guilt before God
- "...rebelled" - 25x in the OT, frequently in the context of covenant relationships
- Daniel more fully explains this rebellion as "turning aside from Your commandments and ordinances"
- "...turning aside" - it is used in regards to the moral or spiritual direction someone is taking
- Israel's rebellion took the form of abandonment from God's commandments and judgments; they chose their own path to follow, a path in direct defiance of God.
- "...Your commandments and ordinances" - the Mosaic Law

6 Moreover, **we have not listened to** Your servants the **prophets**, who spoke in Your name to our kings, our leaders, our fathers, and all the people of the land.

6 Moreover, we have not listened to Your servants the prophets, who spoke in Your name to our kings, our princes, our fathers and all the people of the land.

6 Furthermore, we haven't listened to your servants, the prophets, who spoke in your name to our kings, to our officials, to our ancestors, and to all of the people of the land.

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

- "...we have not listened to" - *shamá*, to listen, hear; translated as "Neither have we obeyed" in v10; Israel completely ignored the prophets that God sent to warn them of coming divine discipline.

- Although the main clause of v6 and v10 are identical, the object to which they did not listen is different: in v6 Israel did not listen to the attempt of God's servants, the prophets, to turn back to God. In v10, they did not listen to the voice of the Lord spoken through Scripture.
- The prophets did not originate the message; they were simply messengers, subordinate spokesmen for God. The Israelites did not listen even when the prophets spoke in God's name, or when they spoke directly to both Israel's leaders and the common people.
- A "prophet" is someone who was interested in covenant enforcement. They showed up on history during times when the kings, priests or other leaders were in covenant

disobedience and filed "covenant lawsuits" (Cf. Hosea 4:1). They were uniformly rejected by Israel in the OT.

- OT prophets had short careers as well as short lifespans (Cf. 2 Chr 36:16: Matt 23:34-35); the Israelites continually rejected their messages, ignoring them and often killing them, because they didn't want to hear how they were disobeying God's commands.
- "Prophets" today (essentially preachers who are urging the public to return to obedience to God) are similarly rejected today. What "prophetic voices" are you rejecting today? Who has God put in your path to direct your life back toward God in a specific area? How do you treat them? Do you listen or even recognize them?
- When prophetic voices are stifled, pagan humanity rejoices (Rev 11:10)
- The prophets were sent, according to Daniel, to all strata of society—from kings to common people. None of them, however, responded. Rather, they persisted in their foolish and dangerous rebellion.
- Isaiah, Jeremiah, Ezekiel, and many others were used by God to carry the message of warning and repentance, but they went largely unheeded

7 "Righteousness belongs to You, Lord, but to us **open shame**, as *it is* this day—to the men of Judah, the inhabitants of Jerusalem, and all Israel, those who are nearby and those who are far away in all the countries to which You have driven them, because of their unfaithful deeds which they have committed against You.

7 "Righteousness belongs to You, O Lord, but to us open shame, as it is this day—to the men of Judah, the inhabitants of Jerusalem and all Israel, those who are nearby and those who are far away in all the countries to which You have driven them, because of their unfaithful deeds which they have committed against You.

7 'To you, Lord, belongs righteousness, but to us, open humiliation—even to this day, to the men of Judah, the residents of Jerusalem, and to all Israel, both those who are nearby and those who are far away in all the lands to which you drove them because of their unfaithful acts that they committed against you.

7 O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

- Translation: Unlike You, God, whose character is perfect, we (Israel) have royally messed things up. You can find holiness in heaven, but you won't find it here on earth amongst me and my people (Cf. Deut 28:49,64).

- "Righteousness" - God was in no way liable for the covenant disruption Israel was experiencing. He had upheld His covenant responsibilities, and was not lax in warning or unclear on His demands.

- "...open shame" - "humiliation" [ISV] or "confusion of faces" [KJV]; occurs 5x in the OT
- It describes shame or embarrassment from sin that is so fresh and extreme that it is visually evident to anyone who looks upon their face
- In Ps 69:19, David prays for deliverance from shame; the context links the shame with sinking in the mire, being caught in deep waters, distress, reproach, and dishonor.
- Shame is the humiliation a broken heart can feel; it is a sick feeling, pain, and a wiped-out feeling producing weeping. In this context, the shame is the same. It is the emptiness produced when God has left some in Judah to behold a shattered existence and driven others to distant countries to taste bitterness without their land, city, temple and other blessings.
- The antecedents of this humiliation are all classes of Israel (the men of Judah and the inhabitants of Jerusalem and all Israel, the near ones and the far ones in all the lands). The humiliation includes all classes of Israel who by means of God's judgment had been scattered throughout all nations.
- Ezekiel observed that nations brought insults not only on Israel (Ezek 36:1-15) but also on her Lord—defaming His reputation and profaning His holy name (Ezek 36:20). Restoration to the land would "vindicate the holiness" of His great name, causing the nations to know that He is the Lord (Ezek 36:23).
- It is used to describe conduct or attitudes that are morally disgraceful and is particularly appropriate for describing covenant unfaithfulness
- Israel "owned" shame as their nature: they were characterized by a bent toward covenant unfaithfulness—by open shamefulness

8 Open shame *belongs* to us, LORD, to our kings, our leaders, and our fathers, because we have sinned against You.

8 Open shame belongs to us, O LORD, to our kings, our princes and our fathers, because we have sinned against You.

8 'Open humiliation belongs to us, LORD, to our kings, our officials, and our ancestors, because we've sinned against you.

8 O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

- Notice the constant repetition of "we" (v8-10). Daniel proceeded to contrast the righteousness that belongs to God with the guilt and shame that belonged to His people because they had sinned against Him (v7-8).

- The antecedents of shame in this verse are more specifically identified as Israel's "kings...princes...fathers." In this verse, the cause is the rebellion of Israel's leadership.

- Daniel knew from the Scriptures about God's promise of replacing shame with blessing in the Messianic day (Is 61:7). Only God could do this, because righteousness, not shame,

belongs to Him (9:14,16). God loves righteousness (Ps 11:7), and His right hand is full of it (Ps 48:10).

- It was because of God's own nature, not because of Israel's righteousness, that God blessed the nation (Deut 9:5). And it was because of His nature that He judged. Yet hope is in Him in spite of judgment.
- From the Scriptures Daniel also knew that God pledged to establish Israel in righteousness eventually (Is 54:14). The prophecy corresponding to the prayer in Dan 9 will show that God guarantees everlasting righteousness in place of earlier shame (v24).

Daniel directs his confession and appeal to God because it is God's nature and character to hear and accept confession and to answer prayer. Because of God's righteousness Daniel is confident that God will not only condemn Israel's sin but also forgive it. Because of God's compassion Daniel knows that God is ready to hear his prayer and respond positively to it. Because of God's forgiveness Daniel knew that full and complete reversal of Israel's plight would be granted. Thus, **Daniel brought his prayer to God based on God's nature. His appeal is based on the reputation and character of God.**

- 9 To the Lord our God **belong compassion** and **forgiveness**, because we have rebelled against Him;
- 9 To the Lord our God **belong** compassion and forgiveness, for we have rebelled against Him;
- 9 But to the Lord our God belong mercy and forgiveness, though we've rebelled against him
- 9 To the Lord our God belong mercies and forgivenesses, though we have rebelled against him;
 - "...compassion" - *racham*, often translated as "mercies"; here, it's plural: compassions. God does not have compassion, He has compassions; God does not have mercy, He has mercies. The plural expresses the repeated expression of His mercies.
 - "...forgiveness" - *celiychah*, an act belonging only to God; His forgiveness is all-inclusive involving the removal of sin and the restoration of communion between God and humanity
 - It entails the nullification of guilt, the release of obligations, and the reduction or total relinquishment of punishment
 - Daniel prayed to a God who is prone to forgive confessed sin
 - Daniel marks a contrast between the sin of the people and the mercy of God: God is faithful; His people are rebellious
 - The prophet is brutally honest in his acknowledgement of the responsibility of God's people for their present dire condition. They are in exile because they have rebelled against the covenant God made with them through Moses.

10 and **we have not obeyed** the voice of the LORD our God, to walk in His **teachings** which He set before us through His servants the prophets.

10 nor have we obeyed the voice of the LORD our God, to walk in His teachings which He set before us through His servants the prophets.

10 and have not obeyed the voice of the LORD our God by walking in his laws that he gave us through his servants the prophets.

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

- "...we have not obeyed" - *shamá*, in addition to not listening to the prophets (Cf. v6), Israel also didn't listen ("obey") the voice of *Yahweh*

— The purpose of God's communication to Israel was to get Israel "to walk" in obedience. He was seeking Israel's change of direction and a return to the path that God had laid out before them in the covenant.

- "...teachings" - *torah*, the content of God's communication is identified as His "teachings"

- He also compared God's forgiveness and compassion with Israel's rebellion (v9). Daniel focused again on Israel's great sin of disregarding God's words (v10).

This is the first of only four occurrences of the noun "law" (*torah*) in Daniel (v10,11 [2x],13). It appears that the two references (v11b,13) refer specifically to the law proper since they are described as the "law of Moses." The first two instances (v10,11a) are described as coming "by the hand of his servant the prophets." Since this phrase appears in the context of covenant violations and Mosaic identification, it appears that this "law" is to be understood as covenant content and to be given a legal connotation.

(b) Acknowledgment of present judgment (9:11-14)

11 Indeed, **all Israel has violated Your Law and turned aside, not obeying Your voice; so the curse has gushed forth on us**, along with the oath which is written in the Law of Moses the servant of God, because we have sinned against Him.

11 Indeed all Israel has transgressed Your law and turned aside, not obeying Your voice; so the curse has been poured out on us, along with the oath which is written in the law of Moses the servant of God, for we have sinned against Him.

11 And all Israel flouted your Law, turning aside from it and not obeying your voice.

Because we've sinned against him, the curse has been poured upon us, along with the oath written in the Law of Moses the servant of God.

11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

- "...all Israel has violated Your Law" - the fifth indictment against Israel (Cf. v5)
- "transgressed" - has definite covenantal significance; it is used of both entry into (i.e. the passing between the pieces of a dismembered animal) and abandonment of a covenant relationship
- The nation of Israel bore responsibility for violating the covenant by turning aside from her covenant relationship with God
- "...turning aside, not obeying Your voice" - the sixth and final indictment of Israel; it refers to physical movement, turning from a course of direction
- In the ethical or religious sphere, to turn from the way God commanded is to invite a curse (Deut 11:28) and worse (Jer 17:13)
- In this context it means that Israel abandoned God's Word; they listened to God's Word, then went down their own path anyway
- "...the curse has gushed forth on us" - Daniel draws a direct connection between the sin of the people and their present suffering (Cf. Lam 2:2-5); the curse was the direct result of Israel's sin; the covenant curses are outlined in Deut 28:15-68; Lev 26:14-46
- Daniel is saying that Israel's national destiny is determined by their behavior (Cf. 2 Chr 7:14)

12 So He has confirmed His words which He had spoken against us and against our rulers who ruled us, to bring on us **greatdisaster**; for under the entire heaven there has not been done *anything* like what was done in Jerusalem.

12 Thus He has confirmed His words which He had spoken against us and against our rulers who ruled us, to bring on us great calamity; for under the whole heaven there has not been done *anything* like what was done to Jerusalem.

12 'He has confirmed his accusation that he spoke against us and against our rulers who governed us by bringing upon us great calamity, because nowhere in the universe has anything been done like what has been done to Jerusalem.

12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

- "...He has confirmed His words" - God did what He had promised He would do if Israel departed from Him (Cf. Deut 28:15-68)

- "...great disaster" - 3x Daniel describes God's punishment of Israel as "disaster" (v13,14); here, he calls it "great disaster" (a "dumpster fire")

13 Just as it is written in the Law of Moses, all this disaster has come on us; yet we have not sought the favor of the LORD our God by turning from our wrongdoing and giving attention to Your truth.

13 As it is written in the law of Moses, all this calamity has come on us; yet we have not sought the favor of the LORD our God by turning from our iniquity and giving attention to Your truth.

13 As it's written in the Law of Moses, all this calamity has befallen us, but we still haven't sought the LORD our God by turning from our lawlessness to pay attention to your truth.

13 As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

- "Just as it is written in the Law of Moses" - Daniel didn't expect anything different from God other than to carry out His Word; how could we expect anything different?

— When we live outside of God's covenantal structure, we bring calamity and disaster upon ourselves

14 So the LORD has kept the disaster in store and brought it on us; for the LORD our God is righteous with respect to all His deeds which He has done, but we have not obeyed His voice.

14 Therefore the LORD has kept the calamity in store and brought it on us; for the LORD our God is righteous with respect to all His deeds which He has done, but we have not obeyed His voice.

14 So the LORD watched for the right time to bring the calamity upon us, because the LORD our God is righteous regarding everything he does, but we have not obeyed his voice.

14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice.

- Daniel glorifies God for dealing justly with His people who, Daniel acknowledged, deserved all the punishment they had received

(c) Request for future mercy (9:15-19)

15 "And now, Lord, our God, You who brought Your people out of the land of Egypt with a mighty hand and made a name for Yourself, as *it is* this day—**we have sinned, we have been wicked.**

15 "And now, O Lord our God, who have brought Your people out of the land of Egypt with a mighty hand and have made a name for Yourself, as it is this day—we have sinned, we have been wicked.

15 'And now, Lord our God, who brought your people from the land of Egypt with a mighty hand and who made a name for yourself that remains to this day—we've sinned. We've acted wickedly.

15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

- Daniel now goes back before the Law was given at Sinai, to the Exodus; he turns from confession to an appeal for God's covenantal intervention
- Daniel is reminding God about His previous faithfulness, when He removed Israel from Egypt after 400 years of bondage (Ex 2:24); Israel then was in a similar situation to where they were now (in Daniel's day)
- The exodus deliverance of Israel out of Egypt is the greatest demonstration of God's redemptive powers in the OT. It was the act that established the relationship between God and Israel that is regulated by covenant.
- The testimony and reputation that God gained for Himself before Israel and other nations through the Exodus is still evident on the day that Daniel approaches him in prayer for mercy
- God established His reputation when He restored Israel from Egypt. Now He will be glorified again by a restoration. The stakes are high, with His honor on the line. Moses had prayed, pleading God's honor (Ex 32:11-13). Daniel does the same with great passion. Note phrases such as "Your sake" (v17), "Your name" (v18), "called by Your name" (v19).
- The prophets before Daniel saw an analogy between the Exodus and the future deliverance that would free them from the shackles of the exile (Cf. Is 40:3-5; Hosea 2:14-15). In essence, the return from the exile would be a second Exodus.
- Again Daniel stressed God's reputation and Israel's unworthiness, clarifying the basis for his appeal (Cf. v4-5)
- When we pray, we must remember the past faithfulness of God; times when God showed up big time when no one else could help
- "...we have sinned" - a repeat of the first self-indictment (v5a)
- "...we have been wicked" - a repeat of the third self-indictment (v5c)

The deliverance of the people of Israel from Egypt is, in many respects, the OT standard illustration of the power of God and His ability to deliver His people. By contrast, in the NT the resurrection of Jesus Christ is God's standard of power (Eph 1:19-20). In the future millennial reign of Christ, the standard of power will be the regathering of Israel and their restoration to the land (Jer 16:14-15).

16 Lord, in accordance with all Your righteous acts, **let now Your anger and Your wrath turn away from Your city Jerusalem, Your holy mountain**; for because of our sins and the wrongdoings of our fathers, Jerusalem and Your people *have become* an object of taunting to all those around us.

16 O Lord, in accordance with all Your righteous acts, let now Your anger and Your wrath turn away from Your city Jerusalem, Your holy mountain; for because of our sins and the iniquities of our fathers, Jerusalem and Your people *have become* a reproach to all those around us.

16 Lord, in view of all your righteous acts, please turn your anger and wrath away from your city Jerusalem, your holy mountain. Because of our sins and the iniquities of our ancestors, Jerusalem and your people have become an embarrassment to all of those around us.

16 O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.

- "Lord" - *Adonai*, stresses His sovereignty over His people

- God originally established the relationship with Israel through the Exodus from Egypt, and God remains unchanged from that day

— The Exodus that gave God a great name before Israel and the nations could be reflected again in Daniel's day by deliverance of Israel from their 70-year captivity

— "...let now Your anger and Your wrath turn away from Your city Jerusalem, Your holy mountain" - what God did in judgment He did in fulfillment of His Word and because of His own integrity, His own interests, and His own purposes

— As he prays, Daniel is sensitive to God's anger and wrath (v16)

— Israel had not repented, as evidenced by their failure "to turn" from their iniquities. Now Daniel asks God to do what Israel had failed to do, namely, turn from his present activity of punishing Israel's covenant unfaithfulness.

— Daniel requested a reversal of God's dealings with Jerusalem that had resulted in the destruction and desolation of the city. This reversal also included the removal of reproach among the surrounding Gentile nations that they experienced with the exile.

17 So now, our **God**, **listen** to the prayer of Your servant and to his pleas, and for Your sake, Lord, **let Your face shine** on Your desolate sanctuary.

17 So now, our God, listen to the prayer of Your servant and to his supplications, and for Your sake, O Lord, let Your face shine on Your desolate sanctuary.

17 'So now, O God, listen to the prayer of your servant and to his requests, and look with favor on your desolate sanctuary, for the sake of the Lord.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

- Daniel is praying for the temple in Jerusalem, which lay in ruin at the hand of Nebuchadnezzar

- "...God" - *Elohim*, the strong One
- "...listen" - Daniel asked God to favorably listen to his prayer. What Israel had repeatedly failed to do (v10,11,14), Daniel now asks God to do.
- "...let Your face shine" - look favorably; Daniel requested for God to have a favorable response to his appeal
- Just as God had righteously brought discipline on Israel for her past sins, Daniel asked Him to bring restoration righteously, since He had promised to do that, too

18 My God, incline Your ear and hear! Open Your eyes and see our desolations and the city which is called by Your name; for we are not presenting our pleas before You based on any merits of our own, but based on Your great compassion.

18 O my God, incline Your ear and hear! Open Your eyes and see our desolations and the city which is called by Your name; for we are not presenting our supplications before You on account of any merits of our own, but on account of Your great compassion.

18 Turn your ear and listen, O God. Open your eyes and look at our desolation and at the city that is called by your name. We're not presenting our requests before you because of our righteousness, but because of your great compassion.

18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

- Daniel did not approach God based on any merit he had, but based on God's great mercy and compassion

— Daniel didn't pull the "prophet" card to get God to listen and answer; he approached God purely on the basis of the provision God had made for Daniel (Cf. Heb 10:19-20). Daniel did not tell God what to do. Instead he asked God to hear, to see, and to act.

— If God did not suffer on the cross on our behalf, we would have no basis for approaching God or asking Him for anything. We would have no standing before God were it not for His provision of grace toward us.

19 Lord, hear! Lord, forgive! Lord, listen and take action! For Your own sake, my God, do not delay, because Your city and Your people are called by Your name."

19 O Lord, hear! O Lord, forgive! O Lord, listen and take action! For Your own sake, O my God, do not delay, because Your city and Your people are called by Your name."

19 'Lord, listen! 'Lord, forgive! 'Lord, take note and take action! 'For your own sake, don't delay, my God, because your city and your people are called by your name.'"

19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

- Daniel prays aggressively for three accomplishments. All, he can be scripturally confident, are God's will by His own promises. God's yes answer to them is certain in honor of His plan.
- The verbs Daniel uses in these verses seems to pick up in intensity; you can almost hear him trembling as he was praying
- In essence Daniel implores, "Bring back your city" (v16), "Bring back your temple" (v17), and "Bring back your people" (v16,19)

(C) Arrival of Gabriel (9:20-23)

20 While I was still speaking and praying, and confessing my sin and the sin of my people Israel, and presenting my plea before the LORD my God in behalf of the holy mountain of my God,

20 Now while I was speaking and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God in behalf of the holy mountain of my God,

20 "While I was still speaking in prayer, confessing my sin and the sin of my people Israel and placing my request in the presence of the LORD my God on behalf of the holy mountain of God—

20 And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

- Notice the all of the present tense participles...speaking, praying, confessing, presenting
- Daniel is praying about the topics that are on God's mind at that time...the Law, His people Israel, His temple, and obedience. We often don't pray the things of God because our thoughts are not on God or the things He cares most about...our thoughts are on ourselves. Daniel's prayer life reflected the priorities of God.

- There are different prayers that we pray in different situations or circumstances...there is no one-size-fits-all prayer (James 5:13-16)

- We often look at prayer as something we check off on our daily list, if we're lucky and disciplined enough to do so. But Scripture tells us that prayer in our lives should be as normal as breathing (Cf. Matt 7:7-11; 1 Thess 5:17)

- We have ineffective prayer lives because we don't understand the will, the mind, and the priorities of God, because those things are only revealed through His Word. If you're not in God's Word, if you don't know God's Word, you cannot possibly have an effective prayer life.

- Daniel had a powerful prayer life because He understood God's Word (Cf. v2), so he understood God's mind, heart and priorities, and prayed those things. He prayed within the will of God, understanding the mind of God, through the Word of God.

21 while I was still speaking in prayer, the man Gabriel, whom I had seen in the **vision previously**, came to me **in my extreme weariness** about the **time of the evening offering**.

21 while I was still speaking in prayer, then the man Gabriel, whom I had seen in the vision previously, came to me in *my* extreme weariness about the time of the evening offering.

21 while I was still speaking, Gabriel the man of God whom I had seen in the previous vision, appeared to me about the time of the evening offering.

21 Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

— "...while I was still speaking in prayer" - Daniel's prayer life was so powerful that he received an answer to his prayer before he says "Amen" (Cf. Acts 12:5-17)

— Daniel prayed *habitually*, three times daily (Cf. Dan 6:10ff). Prayer was part of Daniel's life and character. In fact, it was so habitual and so part of his character that his enemies plotted that the only way to get rid of Daniel was to outlaw prayer. Even Daniel's enemies recognized Daniel's habit of prayer.

— "...the man" - *ish*, does not signify a "man" as opposed to an angel; it indicates that this archangel appeared in human-like form and spoke to Daniel intelligibly as one man speaks to another

— The Hebrew word *ish* often appears as a description of a servant

— "...Gabriel" - different angels do different things in the carrying out of God's purposes: Michael is the protector of Israel (Cf. Dan 12:1); Gabriel is the angel sent to give insight to the petitioner (Dan 8:16; Luke 1:19,26).

— "...vision previously" - Daniel had previously met Gabriel (8:16); Gabriel usually shows up when someone needs an explanation (Cf. 8:16; 9:21-22; Luke 1:19,26)

— "...in *my* extreme weariness" - Daniel prayed to the point of exhaustion

— This is convicting...when was the last time you prayed to the point of weariness or exhaustion? Can you recall a time that you prayed until your human strength left you? Paul talked about "striving" in prayer (Rom 15:30).

— Daniel didn't pray "agonizing" prayers 3x per day, but there were times in his life (Cf. Dan 2; Dan 6) where circumstances were such that he pleaded and agonized with the Lord in prayer.

— "...time of the evening offering" - the evening arrival time was at the important moment of Israel's evening sacrifice (Cf. Ex 29)

— In exile and away from the temple, they could not offer a sacrifice, but they could pray toward the temple (Cf. 6:10). Daniel and other godly Israelites aspired that their prayer would ascend as fragrant incense to God (Ps 141:1-2).

— Daniel is in Babylon, 350 miles east of Jerusalem, where the Jews were unable to offer regular morning and evening sacrifices and the temple and city were in rubble. However, pious Jews still prayed at these customary times (Cf. 6:10).

22 And he **instructed**me and **talkedwithme** and said, "Daniel, I have come now to give you insight with understanding.

22 He gave *me* instruction and talked with me and said, "O Daniel, I have now come forth to give you insight with understanding.

22 He gave instructions, and this is what he spoke to me: 'Daniel, I've now come to give you insight and understanding.

22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

— "...instructed...talked with me" - God sent Gabriel to Daniel to instruct him and talk with him, for the purpose of giving him "insight with understanding"

— Daniel's errant thinking about the timing of God's plan for Israel occasioned the Lord's sending Gabriel to give him supernatural "insight and understanding" [ISV]

— Daniel was studying Jer 25:11-12 and 29:10-14 (Cf. v2)...both texts speak of Israel's Babylonian captivity as limited to a 70-year period. Both passages also blend into their texts, statements that look forward to a time of ultimate fulfillment and blessing for the nation Israel. This is why Daniel appears to think that when the nation returns to their land, then ultimate blessing (the messianic kingdom) will coincide with their return (see notes on v2).

— There are many things in life that confuse or perplex us...relational problems, divisions, etc. and many times we don't know why they are happening. We need to look at those situations as God-given, where he's putting us in a place where we don't understand so that we will ask Him.

— During those times, God will give us insight (Cf. Eph 1:18-19; 3:18-19); God delivered insight and understanding in a BIG way in v24-27. Without these cornerstone prophetic verses, you could study the entirety of Scripture and be left with huge holes in your understanding. The 70 Weeks prophecy is the cornerstone to which all other prophetic passages refer.

— Daniel never prayed for the 70 Weeks prophecy; he never asked God to give him the cornerstone prophetic passage that holds the key to understanding God's overall kingdom program (Cf. Eph 3:20). He had an incongruence in his understanding of God's plan, and being a friend of God's, God desired to give Daniel clear prophetic insight and understanding.

Eph 3:20: Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us,

23 At the beginning of your pleas the command was issued, and I have come to tell you, because you are **highlyesteemed**; so **pay attention to the message** and gain understanding of the vision.

23 At the beginning of your supplications the command was issued, and I have come to tell you, for you are highly esteemed; so give heed to the message and gain understanding of the vision.

23 Because you're highly regarded, the answer was issued when you began your prayer, and I've come to tell you. Pay attention to my message and you'll understand the vision.

23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

- "...highly esteemed" - Daniel was "highly esteemed" because he honored the things God honored (the Mosaic Law, the temple, Jerusalem, God's people, prayer, faith)

— Daniel abounds in traits pleasing to God: He is pure (1:8), humble (2:9), righteous (4:27), selfless (5:17), depends on God (2:17-18), and models integrity (6:4) and consistency (6:10-11). He is persistent (10:2-3), sincere (Dan 9), earnest (9:3), saturated with Scripture (9:4b-19), and involves himself for the sake of others (Dan 2; 4; 5; 7-12). God's high regard for Daniel assures His willingness to answer Daniel's prayer.

— There is a similar reference in Gen 18, where God calls Abraham His "friend" and reasons that He should show Abraham what He is about to do. Jesus told His disciples in the Upper Room (John 15:15f)—previously you were My servants, but now I call you My friends. The benefit of being a "friend" of God is that God lets you in on what He is going to do.

— What is your reputation in heaven? Are you "highly esteemed" or is the focus of your daily life so much on things outside the priority of God that you have no reputation in heaven? God trusted Daniel with this cornerstone prophecy because Daniel was faithful in the little things.

— Paul says many times that we have an audience in heaven of not only God, but of the angels and OT saints (Cf. Heb 12:1)

- "...pay attention to the message" - the answer to Daniel's prayer did not come to him through osmosis...he had to pay attention and understand it. The Word of God demands respect, it demands effort, because it's from God.

Out of all the Jewish captives in Babylon, why did God entrust this prophetic revelation to Daniel? Because God could trust Daniel with the revelation. How do we know that God could trust Daniel? The entire book of Daniel tells us why...no matter where Daniel was, no

matter what was happening in his life...he was faithful. He was in God's Word and understood Jeremiah's prophecies on the timing of the captivity. If God could trust Daniel with that, He could trust him with greater insights.

The Bible teaches that those who are faithful in little things will be faithful in the larger things, and those who are unfaithful/trustworthy in little things will be unfaithful/untrustworthy in the larger things (Luke 16:10). This is why one of the qualifications for eldership is that you run your household/family well because if you can't govern your own house, how are you going to govern God's house?

When Samuel came to anoint the next king of Israel after Saul was deposed and Jesse brought out his boys, Samuel said something isn't right, you're not showing me everything. So Jesse brought out the scrawny, bratty, short kid, who was out tending the sheep. But David's faithfulness in that small job qualified him to be king.

Joseph didn't wake up one day and become the second in command in Egypt. But from age 17 to 30, Joseph was faithful, even with someone else's wife. Everywhere Joseph went, even wrongfully imprisoned, Joseph was faithful. So God kept promoting and promoting, all the way to second in command of the known world.

We look at small things in our lives that we think don't matter...fudging a few numbers on an expense report, understating income or overstating expenses for tax purposes, misrepresent my generosity, or not putting in a full day's work for a full day's pay...and we think, those are just small things that don't really matter. Fact of the matter is that those are the most important decisions, because they determine future roles and leadership. You can fool the IRS or your boss or someone else, but you can't fool God. God is determining the amount of authority and blessing that He will send your way based on how faithful you are in the small things. If you're not faithful in the small things, how in the world is God supposed to bless your ministry? How is He supposed to trust you with eternal things, such as the souls of others? God's not stupid...He'll simply find someone else, and you're the one who loses out on the blessing. How we treat the small things in life, how faithful we are in the small, seemingly insignificant things, will either increase or shrink your future. You show up to work on time, you do what you're supposed to do, no one is watching the clock...but God is watching. This is why Daniel could be trusted not only with the reception of the revelation, but with the discipline to understand and discern that revelation...because he was faithful no matter where God put him.

10 Concepts About the 70 Weeks Prophecy

One way to think about and understand the depths of this prophecy is to divide it up into 10 facts. These Facts build upon the previous Fact(s), for instance Fact #2 builds on Fact #1; Fact #3 builds on Facts #1 and #2. So these concepts are arranged logically; if you're lost on #1, you'll be lost on #2-10:

1. The focus of the prophecy is on the Jews & Jerusalem (v24b)
2. 490-year period of time (v24a)
3. 360 days = 1 year
4. Six prophecies WILL BE fulfilled (v24c)
5. March 5, 444 BC - the prophecy begins (v25a)
6. 483 year elapse between the beginning of the prophecy and Palm Sunday (v25b)
7. There is a "gap" between the 483rd and 484th year (v26)
8. The final 7 years = the Tribulation period (v27)
9. Dan 9:27 is an overview of the Tribulation
10. Dan 9:27 = Rev 6-19

(D) Prophecy of the 70 sevens (9:24-27)

(a) The scope (9:24)

24 "Seventy weeks have been decreed for your people and your holy city, to finish the wrongdoing, to make an end of sin, to make atonement for guilt, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy Place.

24 "Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place.

24 Seventy weeks have been decreed concerning your people and your holy city: to restrain transgression, to put an end to sin, to make atonement for lawlessness, to establish everlasting righteousness, to conclude vision and prophecy, and to anoint the Most Holy Place.

24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy [Place].

— "...weeks" - *shabu'im*, literally, a unit of seven; similar to the English word "dozen"—it could be a dozen of anything. In the same way, *shabu'im* could mean seven of anything. It's used in Gen 29:27 to denote seven years.

— In Hebrew, this word appears twice at the beginning of this verse. Based on the immediate and larger contexts, this is unanimously understood to mean "seventy sevens" and refers to years, not weeks [see [Daniel's Great 70 Weeks Prophecy](#) for additional detail].

— Daniel had been thinking of God's program for Israel in terms of years. He had read Jeremiah's prophecy that the exile would last 70 years (v1-2), so it would have been normal for him to interpret these "sevens" as years.

— "Seventy weeks" is a total of 490 years, using a "prophetic year": one year is made up of 360 days, twelve 30-day months (Cf. compare Gen 7:11 with Gen 8:4; Rev 12:6 with Rev

11:2-3; 13:5). In both Genesis and Revelation, past and future judgments, God's timing is always based on 30 day months and 360 day years. So "70 Weeks" (490 years) contains a total of 176,400 days (490 x 360 = 176,400).

- As Jerusalem was suffering under the hand of Gentiles in Babylon for 70 years (v2), the Jews and Jerusalem would suffer under the hand of Gentiles for 490 years
- This prophecy was given to Daniel to clear up his misconception that God would inaugurate His kingdom on the earth after the current 70 year captivity ended
- Gabriel explains that the kingdom wouldn't come to earth after the 70 year period that Daniel was thinking of (which was almost concluded), but after a future 490 year period, which God had decreed upon Israel, which before this prophecy Daniel knew nothing about.
- "...have been decreed" - *chathak*, only here in the OT; this word has the basic meaning of "cut" or "cut off" and came to mean "divide" or "determine"; to be determined or decreed; marked out
- Throughout his life, Daniel has been seeing and interpreting visions about the Times of the Gentiles...that period of time from Nebuchadnezzar's destruction of Jerusalem (586 BC) until the Second Coming of Christ
- In this passage, Daniel is told that a period of 490 years is "cut out" of the Times of the Gentiles to bring about the final restoration of Israel
- God Himself decreed these years. He ordained them, and they are as certain to come to pass as anything else that God has foreordained.
- God has a purpose for everything He does, and He knew of this time period from before the foundation of the world
- "...for your people and your holy city" - an obvious reference to the Jews and Jerusalem (Cf. v7,11,20; 10:14). There is no way to read this passage and properly interpret this as anything other than the Jewish people and the city of Jerusalem.
- It is not a panorama of world history; it's not focused on the Church because the Church was a "mystery" at the time this prophecy was given. Many scholars attempt to shoehorn a people or group who didn't exist or aren't referenced here to make this refer to "God's People." Who this prophecy is directed to is clear and unambiguous in the text (Cf. 1 Cor 4:6).
- Almost all of the people today who misinterpret this prophecy, and there are many, miss this important key point: this prophecy is not about them, the church in the past, the church today, or anything or anyone else except the nation of Israel.
- Amillennialists try to make this mean "spiritual Israel" and the "heavenly Jerusalem." If that was true, how could a people destroy the "heavenly Jerusalem" (v26)?
- The term "holy city" also refers to the literal city of Jerusalem in Neh 11:1,18; Is 48:2; 52:11; Matt 4:5; 27:53; Rev 11:2

- Daniel is Jewish, and this entire chapter deals with his prayer for his people and for Jerusalem

*Let the postmillennial and amillennial commentators look long and steadily at this fact. This prophecy is a prophecy for Daniel's people and Daniel's city. No alchemy of Origenistic spiritualizing interpretation can change that. [Robert Culver, *Daniel and the Latter Days*, p149]*

Six Prophetic Purpose Clauses

Next, we learn that the purpose of God decreeing this period is six-fold...Gabriel lists six items that will not be in full bloom until the end of the 70th week. The list appears to be divided into two groups: the first three in regard to **the removal of sin**, the last three in regard to **the bringing in of righteousness**. None of these purpose clauses have yet been fulfilled (Cf. "and have nothing," v26).

The first three are negative in force, speaking of undesirable matters to be removed; the last three are positive, giving desirable factors to be effected. The three positive elements are responses to the three negative elements. For example, the first negative element is responded to by the first positive element; purposes one and four go together. The second negative element is responded to by the second positive element; purposes two and five go together. Finally, the third negative element is responded to by the third positive element; purposes three and six go together, as well.

1. "...to finish" - *kālā*, looks to bring something to its culmination. It has the idea of to close, shut, or restrain.
 - It has the idea of "firmly restraining" or the "forcible cessation" of the transgression, thus the specific idea is the restraint of sin. It looks toward the completion of the 70 Weeks at the Second Coming of Christ when He will set up His Messianic Kingdom.
 - "...the wrongdoing" - *peša*, a very strong word for sin in Hebrew; it literally means "to rebel"
 - Gabriel has in mind more than just sin in general, but a specific sin since the definite article "the" is attached to this word: it is not merely to finish transgression, but to finish "the" specific act of rebellion, one specific act of transgression, to bring it to finish or completion.
 - This one specific rebellion or transgression in this context is the rejection of Jesus as the Messiah. This is seen in Is 53:1-9; Zech 12:10—13:1. The repentance of Israel is a precondition to the Second Coming (Lev 26:40-42; Jer 3:11-18; Hosea 5:15).
 - So in this first purpose, sin is to come under control so that it will no longer flourish; specifically, Israel's sin of the rejection of Jesus as the Messiah. Israel's national sin is now

to be firmly restrained, to be brought to completion, so that it is no longer true. The same point is brought out in Is 59:20 and Rom 11:26.

2. "...to make an end of" - *tāmam*, means to "shut," "close" or "hide"
 - It is regularly used to indicate the closing of a letter or official document
 - "...sin" - *hattā'āt*, the common Hebrew word for sin; since it doesn't have a definite article attached (as did "the transgression"), it points to sin in general
 - While there will be sin in the messianic kingdom among Gentiles in their mortal bodies, there will be no sin among Israel. This truth is also taught in Is 27:9; Ezek 36:25-27; 37:23; Rom 11:27. This is also the point of the New Covenant (Jer 31:31-34), where Jeremiah clearly predicts that the day will come when all of Israel's sins will be removed and all Israel will be saved, from the least to the greatest.
 - The sealing up of sins, consequently, signifies their restraint under safe custody. Since the cause of sin must be removed before the cure can be effected, this expression assumes that at the time foreseen, the nation will have turned to the Lord, and that by His Spirit a new heart and spirit will have been given to all the people. Clearly this scene arrives only after the Second Coming followed by the installation of the millennial reign of Jesus the Messiah.
3. "...to make atonement for" - *kāpar*, means "to make an atonement". This will be the means by which the first and second purposes will be accomplished.
 - This is a clear reference to the time when all Israel, in genuine repentance, will acknowledge its departure from God and national sin. It is the act of cleansing, wiping away, or purifying objects contaminated by sin or uncleanness.
 - "...guilt" - the common Hebrew word for sin; it refers specifically to our "sin nature"
 - While also speaking of a sinful act, it also points to the fact that the reason why one commits iniquity is due to the perverted sinful nature inherited from Adam's fall
 - Speaks to the most aggressive nuance of sin flowing from human willful disobedience

The first three purpose clauses of this 490-year period include a cleansing of Israel that will remove all three things:

1. The national sin of rejecting Jesus as Messiah
2. The removal of daily sin
3. Dealing with the sin nature itself

The first three of the six goals in Dan 9:24 have to do with the sin of Daniel's people, Israel. The basis for dealing with Israel's sin was provided during the first coming of Jesus when He died on the cross and rose from the dead to pay for the sin of the Jews and for the sins of the entire human race. The actuality of sin coming to an end for Daniel's people, however, comes only when a personal appropriation of the benefit has been made. The

application of this wonderful provision for sin will not be realized for Daniel's people until the end of the 70 weeks. This will be fulfilled by the Second Coming.

4. "...to bring in everlasting righteousness" - the establishment of the long-awaited kingdom of God on the earth, in and through the Jewish nation (Is 1:26; 11:2-5; 32:17; Jer 23:5-6; 33:15-18)
 - "bring in" - to cause to come in; to inaugurate a society in which righteousness prevails
 - "everlasting" - *ôlām*, has the core meaning of everlasting or eternal
 - "righteousness" - *sedeq*, the establishment of such a righteous kingdom on earth, conforming to the moral, ethical, and spiritual standard revealed by God in His Word (the fuller meaning of *sedeq*, "righteousness"), was the goal and expectation of all the covenantal promises God gave to Israel (Cf. Is 9:7; 11:4-5; 60:17,21; Jer 23:5-6; 33:15-16)
 - There are rules of attitude and conduct that are right and will be reckoned as correct throughout all ages. When the 490 years are completed, these eternal principles of justice and equity will be in force...God will bring in the righteousness of the ages.
 - Gabriel is telling Daniel that once the clock hits the 490th year, the visible manifestation of the kingdom of God will exist on planet earth.
 - If this is true, why would I (or the Church) be wasting time trying to setup God's kingdom on the earth? If you're working hard to setup God's kingdom on the earth, but the next global kingdom on the horizon is the Antichrist's kingdom, then whose kingdom are you working to set up?
 - All this will become possible because the Jews *en masse* (and in faith) will look to their Messiah at His Second Coming to earth (see Zech 12:10—13:1; Rom 11:25-29). This prophecy therefore predicts the entire work of the Messiah for Israel—past, present, and future.
 - Daniel uses the same word in v7, where righteousness is said to belong exclusively to the Lord
5. "...to seal up the vision and prophecy" - all of Israel's covenants will be completely fulfilled, and every single prophecy ever given by God related to Israel will be fulfilled, just as God has said, by the completion of the 70 weeks
 - "to seal up" - same infinitive used in "to make an end to sin"; carries the idea of completion or cessation; to bring completely to fulfillment. It is translated "seal up" here because the last thing done by a writer as he completes a letter is to seal up the finished product.
 - It refers to giving a seal of confirmation to Daniel and his vision by fulfilling his predictions (Cf. Is 8:16; Dan 8:26)
 - "vision" - singular; the prophetic vehicle (Cf. Dan 7)
 - "prophecy" - a prophet; the human instrument

— Both "vision" and "prophecy" are collective nouns for the sum total of vision and prophecy respective of Israel. Currently, there are hundreds of prophecies in the OT relating to Israel and Jerusalem that await a future fulfillment. Every single one of these OT prophecies will be fulfilled at the end of the 490 year timeframe, with the inauguration of the messianic kingdom.

6. "...to anoint the Most Holy Place" - when Daniel had this vision, there was no functioning temple in Jerusalem (538 BC); it was been destroyed by Nebuchadnezzar in 586 BC

— "anoint" - to consecrate to religious service; the same exact phrase is used in Ezek 45:3, which refers to the anointing of a new sanctuary or Most Holy Place in the Millennial Temple

— In this vision, Daniel is seeing temple #4 (the millennial temple, v24), temple #3 (v27), and temple #2 (v26). So Daniel sees three of the four Jewish temples in this vision, but none of them were in existence at the time of his vision.

— The "Most Holy Place" Daniel sees here is temple #4, the millennial temple, which Jesus Himself will build

(b) The 69 weeks (9:25)

25 So you are to **know and understand** that from the **issuing of a decree** to restore and **rebuild Jerusalem, until** **Messiah the Prince**, *there will be* **seven weeks and sixty-two weeks; it will be built again, with streets and moat, even in times of distress.**

25 So you are to know and discern *that* from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince *there will be* seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress.

25 So be informed and discern that seven weeks and 62 weeks will elapse from the issuance of the command to restore and rebuild Jerusalem until the Anointed Commander. The plaza and moat will be rebuilt, though in troubled times.

25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the King shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

— "...know and understand" - this prophecy was given to Daniel to understand. There are no "hidden codes" or deep theological musings here...this is simple math, laid out in plain Hebrew.

— "know" - *yadà*, a common Hebrew word for knowledge or information

— "understand" - *sakal*, discern; the notion of "to gain insight," "comprehension," or "to reach understanding"; relates to an intelligent knowledge of the reason

- Thus, Daniel was to understand that the starting point for the 70 weeks (490 years) would be "from the commandment to restore and rebuild Jerusalem"
- "...from" - the *terminus ad quo*, Latin for "beginning"
- "...issuing of a decree" - *dâbâr*, "word" or "instruction"; in this context, it has the force of an urgent and assertive statement or decree
- The text is specific that the countdown will start with a "commandment to restore and to rebuild Jerusalem." This decree is specific to the city of Jerusalem, not the Jewish temple.
- "...rebuild Jerusalem" - this is specific to the city, not the Temple. This is important because earlier decrees were issued to rebuild the Temple (2 Chr 36:22-23; Ezra 1:2-4; 5:3-17; 6:1-5,8,12). See note: **Decrees to Rebuild Jerusalem** below.
- "...until" - the *terminus ad quem*, Latin for "the end"
- This is a mathematical prophecy..."from" one event "until" another event is spelled out to be a specific amount of time (69 weeks, 483 years, 173,880 days)
- "...Messiah the Prince" - *mashiach nagiyd*, why is the Messiah, Jesus, referred to as a "Prince"? Because He was never enthroned by Israel as their King. In order to be called "King" the nation of Israel would've had to submit to Him, which through today, they never have. Jesus is not reigning as King today because of Israel's response (Cf. Deut 17:15).
- We know Jesus will one day reign as King, but He isn't reigning as King yet...today He is sitting at the right hand of the Father, functioning as a Priest
- Similar to David, who was anointed by Samuel as king in 1 Sam 16, but he didn't rule and reign as king until 2 Sam 2, and got Jerusalem back in 2 Sam 5. All during the time from 1 Sam 16 to 2 Sam 2, Saul was on the throne.
- Those who walked by sight followed Saul...that is why there are so many passages speaking to his height, good looks, prowess in warfare, etc. Following Saul required no faith because he was already on the throne. Those who walked by faith followed David...he was not yet on the throne, but his followers had faith that one day he would be.
- In the same way, Jesus is like David before Saul was evicted...anointed as King but not yet ruling as King. Thus those of us who follow Him walk by faith. If we wanted to walk by sight, we'd follow the Saul on the throne today, which is Satan.
- Since there is no definite article ("the") used before "Messiah the Prince," the reference is not to the anointed one, as of one who was already known or looked forward to as such—for then the article would have been used. Instead, the reference is to someone who, when he appeared, would have such marked characteristics that there would be no difficulty in determining that he was the one intended.
- "...seven weeks" - refers to the timing of Section C of this verse: "the street shall be built again, and the wall, even in troublous times." Thus, the first 7 weeks (49 years) refers to the time to rebuild Jerusalem.

- This modifying statement connects the first seven weeks (49 years) with the distressing days of Ezra and Nehemiah. It took a whole generation just to clear out all the debris in Jerusalem and restore it as a thriving city.
- "...sixty-two weeks" - the 62 weeks follow consecutively the first seven weeks because there are no textual indicators or historical events that would lead to any other conclusion
- The 7 + 62 (69) weeks ends with the presentation of Messiah the King at the Triumphal Entry (Cf. Luke 19:42)
- "...it will be built again, *with* streets and moat, even in times of distress" - this phrase specifies that the decree must include permission for the rebuilding of the "street" (plaza) and "wall" (moat), and it must be the decree that directly brings this goal to fruition
- "streets" - *rechob*, open place or plaza
- "moat" - *charuts*, trench; fortifications
- The term *charuts* has been found in the Dead Sea Copper Scroll with the meaning "conduit" and would refer to the water system of Jerusalem
- It is doubtful that Jerusalem ever had a traditional moat since it is in a dry area. This feature may allude to a trench around the walls to make them even higher.
- This is a postscript, to further define the meaning of "to restore and build Jerusalem"
- This postscript is important because we'll discover there are numerous decrees to rebuild the Temple. Once you understand which decree authorized the rebuilding of Jerusalem (and the walls), this becomes a great prophecy on the time of Nehemiah, outlined in the book of Nehemiah, especially the "times of distress."
- The Holy Spirit anticipates every false interpretation or misunderstanding of Scripture that might arise. You cannot encounter a false cult or belief that isn't anticipated in Scripture.
- "even in times of distress" - the Book of Nehemiah leaves no doubt that the city was restored during hard times and distress. This phrase likewise implies that the rebuilding would take longer than expected.

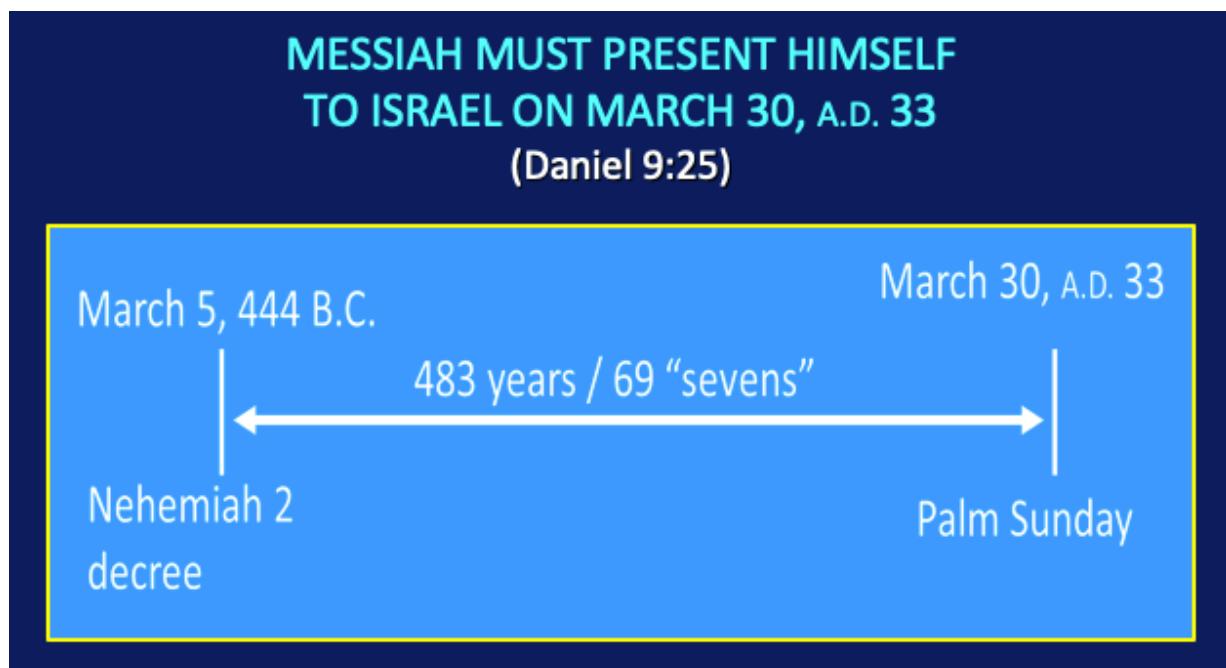
Many confuse the start date of this prophecy because there were three other decrees (see list below, with references), which were specific to the rebuilding of the *temple* rather than the *city* of Jerusalem:

Prophecy Begins with A Decree

- Decree to rebuild Jerusalem
- Not the decrees involving the temple
 - Cyrus - 538 BC (Ezra 1:1-4; 6:1-5)
 - Darius - 520 BC (Ezra 6:6-12)
 - Artaxerxes - 458 BC (Ezra 7:11-16)
- Decree of Artaxerxes (Neh 1-2)

- Neh 2:3,5,8
- Distress (Dan 9:25)
- March 5, 444 BC (Neh 2:1)

Neh 2:1-11 records the story of Nehemiah, while living in the Persian area of Susa, speaking with his boss, King Artaxerxes. Neh 2 records the desire of Nehemiah to return to Israel to rebuild the walls of Jerusalem (in the ANE if you didn't have a wall, you didn't have a city). He was burdened that the city of Jerusalem had no walls, thus no defense against enemies and no security.



BIBLICAL MATHEMATICS

444 B.C. – (*Artaxerxes decree of Nehemiah 2*)

+33 A.D. – (*Triumphal entry of Luke 19:28-44*)

= 477 years

-1 – (1 B.C. to A.D. 1 = 1 year, not 2 years)

= 476 years

x 365 days

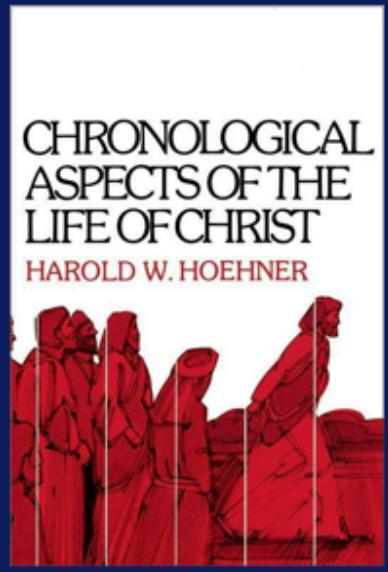
= 173, 740 days

+ 25 days – (*March 5 to March 30*)

= 173, 765 days

+115 days – (*leap years*)

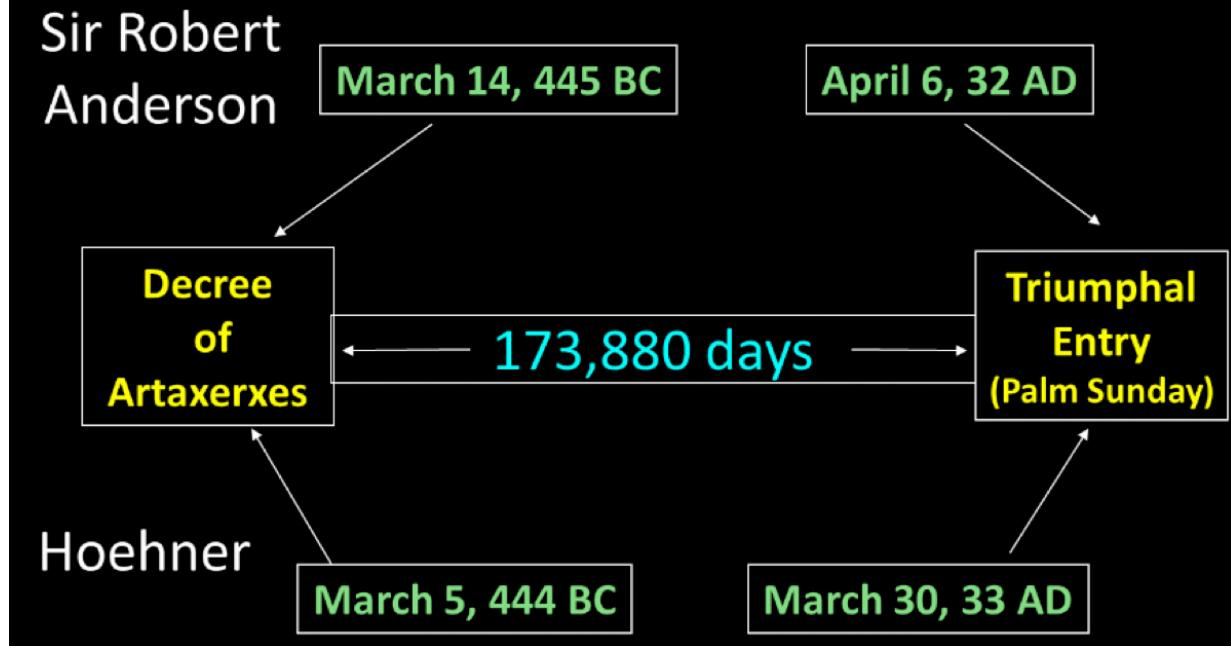
= 173, 880 days



Harold W. Hoehner is the foremost scholar who has looked at and calculated the timeframe and dates of Daniel's 70 weeks prophecy. The other primary scholar who has looked at and investigated this prophecy is Sir Robert Anderson. In his work *The Coming Prince*, he lays out his calculation of this prophecy. Until Hoehner came along more recently, Anderson was considered the premier researcher on this subject.

Hoehner's calculations differ from Anderson's because of new archeological information that came to light in the 20th century, after Sir Robert Anderson's death. These findings shed additional light on the year that Artaxerxes took the throne, which was actually 464 BC vs Anderson's 465 BC.

Chart of 173,880 days



Decrees to Rebuild Jerusalem

1. Decree of Cyrus issued in 538/537 BC - stressed the rebuilding of the Temple; no mention of the rebuilding of the city of Jerusalem (2 Chr 36:22-23; Ezra 1:1-4; 6:1-5)
2. Decree of Darius I issued in 521 BC - confirmed Cyrus' earlier decree; only concerned the rebuilding of the temple, not the city (Ezra 6:6-12)
3. Decree of Artaxerxes issued in 458/457 BC; stressed the establishment and practice of the proper services at the Temple (Ezra 7:11-26)
4. **Decree of Artaxerxes (Neh 2:1-8,17-18) issued in 444 BC; gave the Jews permission to rebuild Jerusalem, along with rebuilding of the walls (most of the city had already been rebuilt).** This is the only decree that fits the exact words of Dan 9:25.

1. Decree of Cyrus (Ezra 1:1-4; 6:2-5)

- a. Cyrus' edict refers to the rebuilding of the temple and not to the city.
- b. A distinction should be made between the rebuilding of a city and the restoration of a city to its former state. The commencement of the rebuilding began with Cyrus' decree, but the city's complete restoration was not at that time.

- c. If one accepts the 70 weeks as beginning with Cyrus' decree, how does one reckon the 490 years? The final week would be divided into two parts, the first half covering the life of Christ and going even until the destruction of the temple in 70 AD, a period of 35-70 years (about 10-20 years for each week), and the second half of the 70th week would have not *terminus ad quem*. It seems that this system makes havoc of Gabriel's sayings, which are rather specific.

2. Decree of Darius I (Ezra 6:1,6-12)

Darius simply confirmed Cyrus' earlier decree (Ezra 6:1,6-12; Cf. Ezra 1:1-4; 6:2-5).

3. Decree of Artaxerxes (Ezra 7:11-26)

- a. This decree has not a word about the rebuilding of the city of Jerusalem but rather the temple in Jerusalem...it provided for animal sacrifices in the temple.
- b. To have the 69 weeks terminate at the commencement of Christ's ministry in 26 or 27 AD is untenable for two reasons: First, the cutting off of the Messiah (Dan 9:26) is a very inappropriate way to refer to the descent of the Holy Spirit upon Jesus at the commencement of His ministry. Secondly, the date for the beginning of Jesus' ministry is not 26 or 27 AD but 29 AD.
- c. To what does Daniel refer in 9:27 when he states he is confirming a covenant? If it refers to Christ, then what covenant was it and how did He break it?
- d. to say that the middle of the 70th week refers to Christ's crucifixion in 30 AD is untenable on two grounds: First, the sacrifices did not cease at Christ's crucifixion, and second, though the date of 30 AD is possible the 32 or 33 AD date is far more plausible.
- e. To say that the end of the 70th week refers to Stephen's death and Paul's conversion in 33 AD is pure speculation. There is no hint of this in the texts of Dan 9:27 or Acts 8-9 to denote the fulfillment of the 70th week. Also, the dates of Paul's conversion as well as Stephen's martyrdom were more likely in 35 AD.

Based on the evidence above, the rationale for the first three decrees (of Cyrus, Darius I, and Artaxerxes) as being the starting point of the 70 weeks prophecy, is highly unlikely (impossible).

4. Decree of Artaxerxes (Neh 2:1-8,17-18)

- a. There is a direct reference to the restoration of the city (Neh 2:3,5) and of the city gates and walls (Neh 2:3,8).
- b. Artaxerxes wrote a letter to Asaph to give materials to be used specifically for the walls (Neh 2:8).

- c. The book of Nehemiah and Ezra 4:7-23 indicate that certainly the restoration of the walls was done in the most distressing circumstances, as predicted by Daniel (Dan 9:25).
- d. No later decrees were given by the Persian kings pertaining to the rebuilding of Jerusalem. [Hoehner]
- e. This is the only decree which fulfilled the requirements of v25, in that it specifically specified the "street" (plaza) and "wall" (moat), as well as the decree which saw these goals come to fruition. Neh 1:1-3 testifies to the fact that by the 20th year of Artaxerxes, the "walls" were still in disarray and ruin, thus should easily be excluded from consideration. See [The "Terminus ad Quem" of Daniel's 69th Week](#).

The Book of Ezra is about the rebuilding of the *Temple*:

- They are given permission and funding from Cyrus to go back
- About 50,000 move from Babylon to Jerusalem and start working
- They encounter harassment from neighbors and don't make much progress

The Book of Nehemiah is about the rebuilding of the *City of Jerusalem*:

- He was the king's cupbearer so he was trusted
- King gave Nehemiah the authority to rebuild the City
- We know the date that this decree was given:
March 5, 444 BC [Harold W. Hoehner, *Chronological Aspects of the Life of Christ* (Grand Rapids: Zondervan, 1977) pg 137-138]
- and we know the date of the culmination of this prophecy, which was Christ's triumphal entry into Jerusalem:
Monday, March 30, 33 AD (Nisan 10, 33 AD)

[Harold W. Hoehner, *Chronological Aspects of the Life of Christ* (Grand Rapids: Zondervan, 1977) pg 137-138]

For a complete review of Daniel's 70 week prophecy, along with refutations of various arguments, see [A Study of Daniel 9:24-27 \(4\)](#).

Much of the original research on these dates is from Sir Robert Anderson in *The Coming Prince*. Anderson's work was reviewed and updated with newly discovered information by Harold Hoehner, Chairman of the New Testament Department at Dallas Theological Seminary, in his work *Chronological Aspects of the Life of Christ* (Grand Rapids: Zondervan, 1977). Some background on how the beginning and end dates of this prophecy were concluded can be found in the above referenced works, as well as:

[The "Terminus ad Quem" of Daniel's 69th Week](#)

[Gromacki-The Times of the Gentiles](#)

For detail on how the NT anticipates Jesus timely arrival based on this prophecy, please see [Daniel 35 God's Perfect Timing \(Dan 9:24-27\)](#).

Units of Seventy

- 70 times 7 Sabbatical Years Violated (Lev 26:34-35,43)
- 70 Year Captivity (Jer 25:11; 29:10)
- 70 x 7 Sabbatical Years Remaining (Dan 9:24-27)

(c) The interval (9:26)

26 Then after the sixty-two weeks, the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined.

26 Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined.

26 Then after the 62 weeks, the anointed one will be cut down (but not for himself). Then the people of the Coming Commander will destroy both the city and the Sanctuary. Its ending will come like a flood, and until the end there will be war, with desolations having been decreed.

26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

- This verse has been completely fulfilled historically [Walvoord]

- "Then after" - after the 69 weeks (the 7 weeks precedes the 62 weeks, to total 69 weeks). The Hebrew text uses a conjunction, combined with a preposition, best translated "Then after."

— So after the 69 weeks have come to pass, the timeline stops and two events are predicted:

1. The Messiah will be "cut off" (killed) and have nothing, and
2. The people of the prince who will come will destroy the city and sanctuary (referring to the 70 AD destruction of Jerusalem).

— If there was no "gap" in time, both of these events would have been fulfilled seven years after Palm Sunday (#1 was, but #2 was fulfilled 37 years later). You also must consider the six prophecies given in v24, as these must be completed within seven years of Palm Sunday 33 AD if there is no "gap."

— Other evidences that demonstrate a "gap" in time between the end of the 69th week and the beginning of the 70th week:

- Matt 24:15 - In the Olivet Discourse, Jesus refers to Daniel's prophecy in 9:27 as future. Jesus said this after Palm Sunday; in fact, He puts it (Daniel's prophecy in v27) into the *distant* future (during the Tribulation period, Cf. Matt 24:21-22,29-30)
- In 2 Thess 2, written around 50 AD, Paul also puts this prophecy into the future
- In Rev 11, it mentions the two halves of the Tribulation, which occur when Two Witnesses show up performing great signs and wonders. This event has not yet taken place.

GAP BETWEEN 483rd AND 484th YEAR

- A. Prophecy runs successively for 483 years
- B. Gap between 483rd and 484th year

69 weeks (GAP) 70th week
 483 years 7 years

- "...Messiah will be cut off" - speaks of the Messiah coming to the nation of Israel, presenting His messianic credentials, and being rejected by the nation of Israel. This rejection was ultimately ratified in His crucifixion.
- "cut off" - *karat*, to cut off, eliminate, kill, execute
- It can be used literally (Ex 4:25; 1 Sam 5:4; 1 Kings 5:6; Job 14:7) or figuratively. The word is used figuratively of eliminating, removing, or destroying something (i.e., Deut 12:29; Joshua 7:9; Ps 37:38), often specifically referring to being "cut off" in death (Gen 9:11; Ex 31:14; Jer 9:21; 11:19).
- Here it is found in one of the OT prophecies of the crucifixion of Christ. A synonym for *karat* is found in Is 53:8, where the death of the Suffering Servant is also described as "cut off."
- This is the only indication given regarding the chronological relation between these 62 weeks and the "cutting off" of the Anointed One. This event will happen after the 69 weeks, but nothing is said as to how long after. It is not the concluding event of the 69

weeks nor the opening event of the 70th week. It is simply after the 69 weeks, but before the 70th week.

— If either of these events were intended to occur in the 70th week, the text would have read "during" or "in the midst of" (Cf. Daniel's use of *hetzi*, "in the middle of" in v27). However, the language here show that these two events *precede* the 70 week, but do not close out or immediately follow the 69 weeks. Therefore, a temporal interval (gap) separates the end of the 69th week and the beginning of the 70th week.

— "...threescore and two weeks" - since the first seven weeks are given first, this refers to the completion of 69 weeks (483 years). Keep in mind there are three segments given:

- 7 weeks: timeframe from decree to completion of the Temple (see note on v24)
- 62 weeks: the additional time before the Messiah would present Himself
- 1 week (70th week): the Tribulation (Matt 24:15)

— "...and have nothing" - *we'en lo*, "had nothing" or inherited nothing because His people did not enthroned Him after the 69 weeks. Had they done so, He would have inherited the kingdom, which He never did.

— Thus the kingdom is currently not cancelled, but in a state of postponement, waiting for Israel to enthroned their rightful King

— The KJV translation is not acceptable according to virtually all Hebrew scholars and more recent translations. The phrase can literally be rendered "and [but] not to [for] him" or "and [but] nothing to [for] him"; the NASB translates it "and have nothing."

— The KJV translation would signify that Christ's death was for others, which is certainly a Scriptural truth. But the phrase *'en lo* is in Hebrew an idiom for "not have" (Cf. Gen 11:30; Is 27:4). Thus when Christ died, His earthly ministry seemed to have been in vain. His disciples had deserted him, and from all appearances He had not accomplished what He had set out to do.

— Grammatically, this phrase ("and have nothing") refers to the six purpose clauses that would be fulfilled in the 70 weeks (Cf. v24). Certainly Christ gained what was intended through His atoning death as far as paying for the sins of the world.

— So what was it that He came for but did not receive, especially in the context of Israel and Jerusalem? The Messianic Kingdom. When His own people rejected Him (John 1:11), He did not receive what rightly belonged to Him. The coming of the Kingdom requires Israel's acceptance and enthronement of Jesus as Messiah in order for it to be established in Jerusalem (Cf. Deut 17:15).

— "...the people" - the people of a ruler who will come; "the people" are the subject of this sentence, the ones who will destroy the city and the sanctuary. Historically, these are the Romans, who destroyed Jerusalem in 70 AD. The article ("the") identifies them as a specific people who are the subject of the action.

- It is the people of the ruler, not the ruler himself, who Gabriel predicts will destroy Jerusalem. It does not mean that the people belong to the prince, but rather that the prince will come from these people.
- "...prince who is to come" - this refers to Titus of Rome, who led the Roman army in the destruction of Jerusalem in 70 AD
- The emphasis (subject) of the sentence is "the people" (not the subordinate clause "the prince who is to come"). The passage is apparently stated this way so that this prophecy would link the Roman destruction with the 70 AD event, but at the same time setting up the Antichrist to be linked to the final week by the first "he" in v27 (see note there).
- "...will destroy the city and the sanctuary" - refers to the destruction of Jerusalem in 70 AD
- Gabriel announced that God had determined the city's desolation (Cf. Matt 24:7-22)
- "...its end" - refers to Jerusalem
- "...flood" - when used symbolically, it always refers to a military invasion; however in this case it refers to the degree of destruction meted out. History records that the destruction of Jerusalem was extensive and total (Cf. 11:10,22,26,40; Is 8:8; Cf. Rev 12:15).
- "...even to the end there will be war; desolations are determined" - this phrase summarizes the history of Israel from 70 AD to today; this is being fulfilled throughout the entire period of the interval (now ~2000 years)
- The war and desolations that began in 70 AD would continue throughout the interval leading up to the 70th week. This summarizes the history of Israel since 70 AD (Cf. Luke 21:24).
- Although the 70 AD invasion was devastating, it did not end the nation's sufferings. War, Gabriel said, would continue until the end. Even though Israel was to be set aside, she would continue to suffer until the prophecies of the 70 "sevens" were completely fulfilled, which will be at the Second Coming. [Pentecost]

Five Reasons Why a Gap is Necessary Between the 69th & 70th Weeks

1. The 70th week could not have been fulfilled because the results of the Messiah's work outlined in v24 have not yet been realized. There must therefore be an interlude between the 69th and 70th weeks. The Church Age, which was a mystery until revealed in the NT—that is, something not specifically foreseen in the OT, but now fully revealed in the NT (see Matt 13; Eph 3:2-9)—fills that gap. The most theologically significant part of this mystery is "that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus" (Eph 3:6; Cf. the doctrine of the ingrafted church in Rom 11).

2. All the remaining unfulfilled prophecies become unintelligible unless the present Church Age is regarded as a distinct period of time of unknown duration in God's prophetic program (i.e., Israel's great unconditional covenants; Matt 24-25; 2 Thess 2; Rev 6-19; etc.).
3. The events of v26 require a gap in time between the 69th and 70th weeks. At least three events occur after the 69th week but before the 70th week:
 - a. The "cutting off" (killing) of the Messiah (33 AD)
 - b. The destruction of the city and temple of Jerusalem (70 AD)
 - c. War and desolation until the decreed end (Cf. Matt 24:6-30; Rev 6-19)
4. In dealing with this prophecy, Jesus anticipated a gap (see Matt 24:15,21,29-30). He placed the 70th week, with its reference to "the abomination that causes desolation," at the end of the age just before His Second Advent, and identified it as the Tribulation period.
5. The most natural and probable interpretation of v27 is that the 70th week is yet unfulfilled and thus future, as will be shown in the sections to follow.

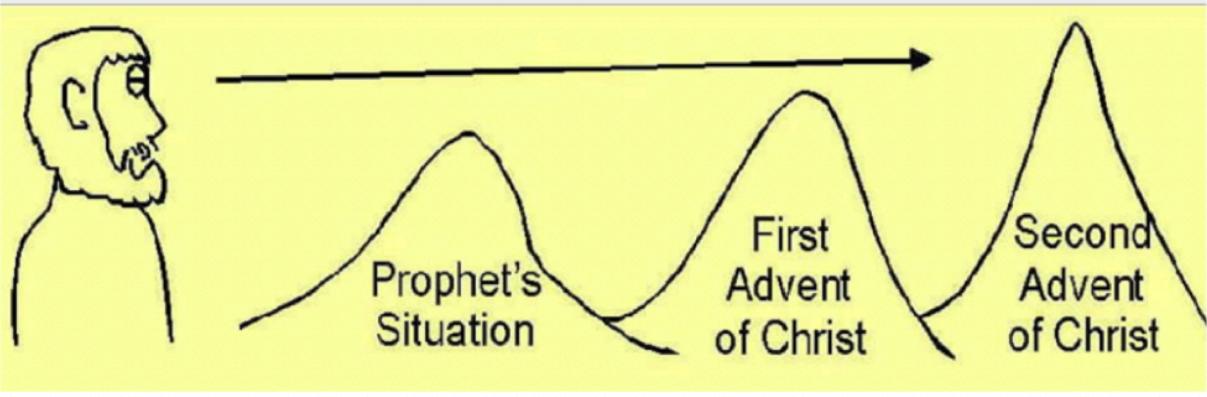
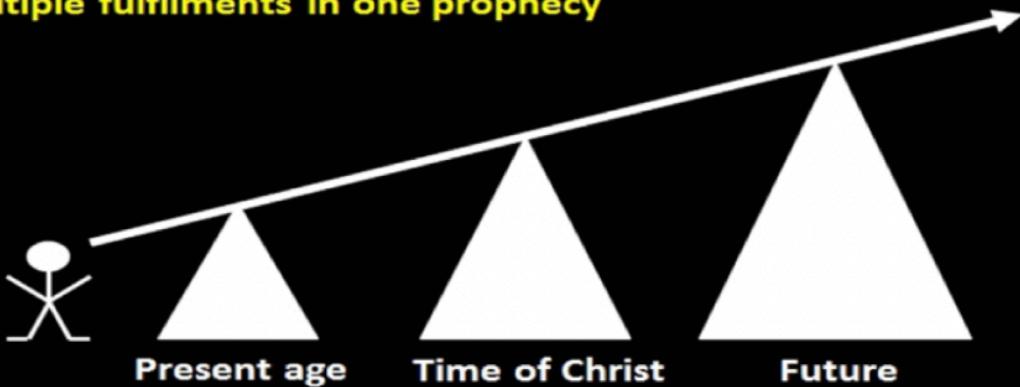
The Interval: Dispensational Gaps

- This interval period is implied in the following verses:
 - Most notable: Is 61:1-2 (Cf. Luke 4:18-20)
 - Others: Rev 12:5-6; Is 9:6-7; 54:7; Hosea 3:4-5; Amos 9:10-11 (Acts 15:13-18); Micah 5:2-3; Zech 9:9-10; Luke 1:31-32; 21:24
- Interval Defined: Luke 19:42 until Rom 11:25
 - This interval is the period of the Church, an era kept secret in the OT (Matt 13:34-35; Eph 3:5,9)
 - The Church was born at Pentecost (Col 1:18; 1 Cor 12:13; Acts 1:5; 11:15-16)
- The Church had prerequisites:
 - Atonement (Matt 16:18,21)
 - Resurrection (Eph 1:20-23)
 - Ascension (Eph 4:7-11) (spiritual gifts only after the ascension)

See [Dispensational Gaps](#) for a list of the 24 intervals in Scripture

Mountain Peaks of Prophecy

Multiple fulfilments in one prophecy



Understanding Daniel's Prophetic Perspective

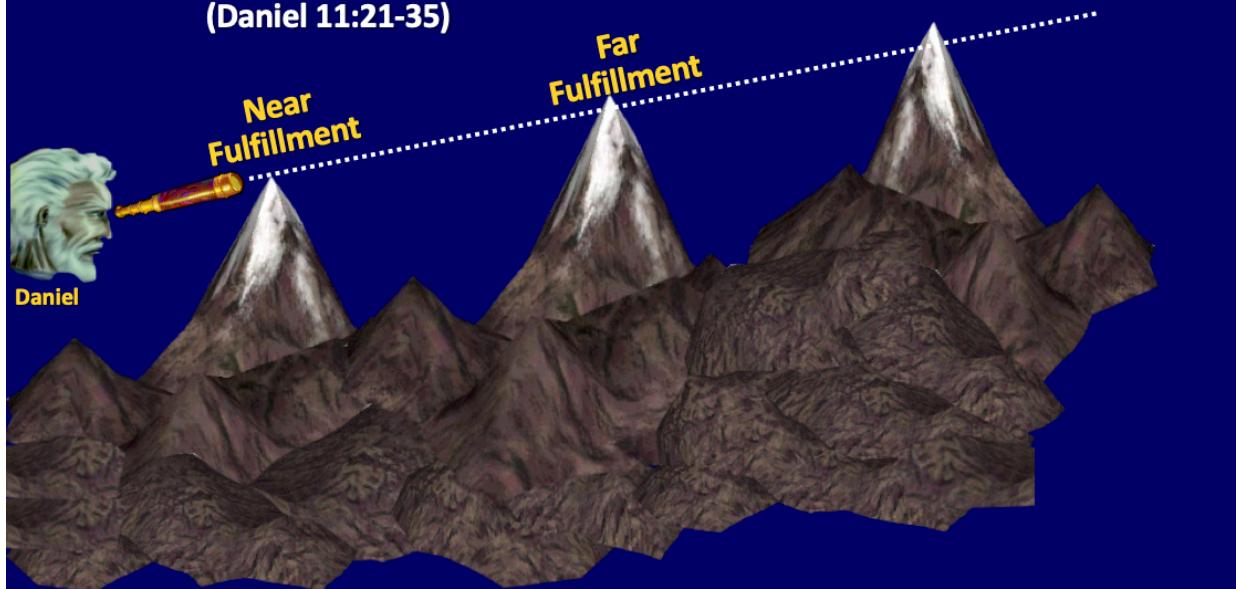


Antichrist

(Daniel 11:36-45)

Antiochus IV

(Daniel 11:21-35)



Two-Phased Messianic Passages

The Jews of the first century did not understand that OT prophecies spoke of a single Messiah who would come twice—once in humiliation, then again in glorious exaltation. Many Jews of Christ's day thought that there would be two different Messiahs—Messiah ben Joseph and Messiah ben David. Messiah ben Joseph would be one who suffers and dies, but is immediately followed by Messiah ben David, who reigns in glory. The reality of Scripture is that there is but one Messiah—Jesus of Nazareth—who comes twice. This means there is a gap of time between the two coming.

All OT messianic passages that speak of the two aspects or phases of the career of Messiah also must imply that they are fulfilled at the two coming of Christ, with a gap of time in between. This means that there are many similar passages that speak in a single statement of items that encompass both phases of Christ's career—the first and second advents. A significant number of other messianic passages have something in common with the prophecy in Dan 9:24-27. They all speak of components of Christ's career that will take place in the two phases of His two advents. Only the Daniel text speaks of time factors.

It is common to find implied time gaps in a significant number of messianic passages in the OT: Gen 49:10-12; Deut 18:16; 2 Sam 7:13-16; Ps 2:7-8 (Cf. Acts 13:33; Heb 1:5; 5:5); 22:1-32; 34:14,16; Is 9:1-7; 11:1-2,11; 52:13—59:21; 61:1-11 (Cf. Luke 4:16-19; 7:22); Joel 2:28 (Cf. Acts 2:17); Zeph 2:13—3:20; Zech 9:9-10; Micah 5:2-15; Mal 3:1-3; 4:5-6

(d) The 70th week (9:27)

27 And **he** will **confirm a covenant with the many for one week**, but in the **middle of the week** **he will put a stop to sacrifice and grain offering**; and **on the wing of abominations** *will come* **the one who makes desolate**, until **a complete destruction, one that is decreed, gushes forth on the one who makes desolate.**"

27 And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations *will come* one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate."

27 He will make a binding covenant with many for one week, and for half of the week he will suspend both the sacrifice and grain offerings. Destructive people will cause desolation on the pinnacle until it is complete and what has been decreed is poured out on the desolator."

27 And he shall confirm the [a] covenant with [the] many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

— "...he" - the immediate antecedent to this pronoun is the "prince who is to come" who is Titus of Rome, who "destroyed the city and the sanctuary"

— Although a pronoun is not present in the Hebrew, only the third masculine singular form of the verb is present, which indicates that an antecedent is to be sought

— Titus of Rome, as barbaric and anti-semitic as he was, was only a foreshadowing of something much greater on the future horizon for the Jewish people in terms of suffering

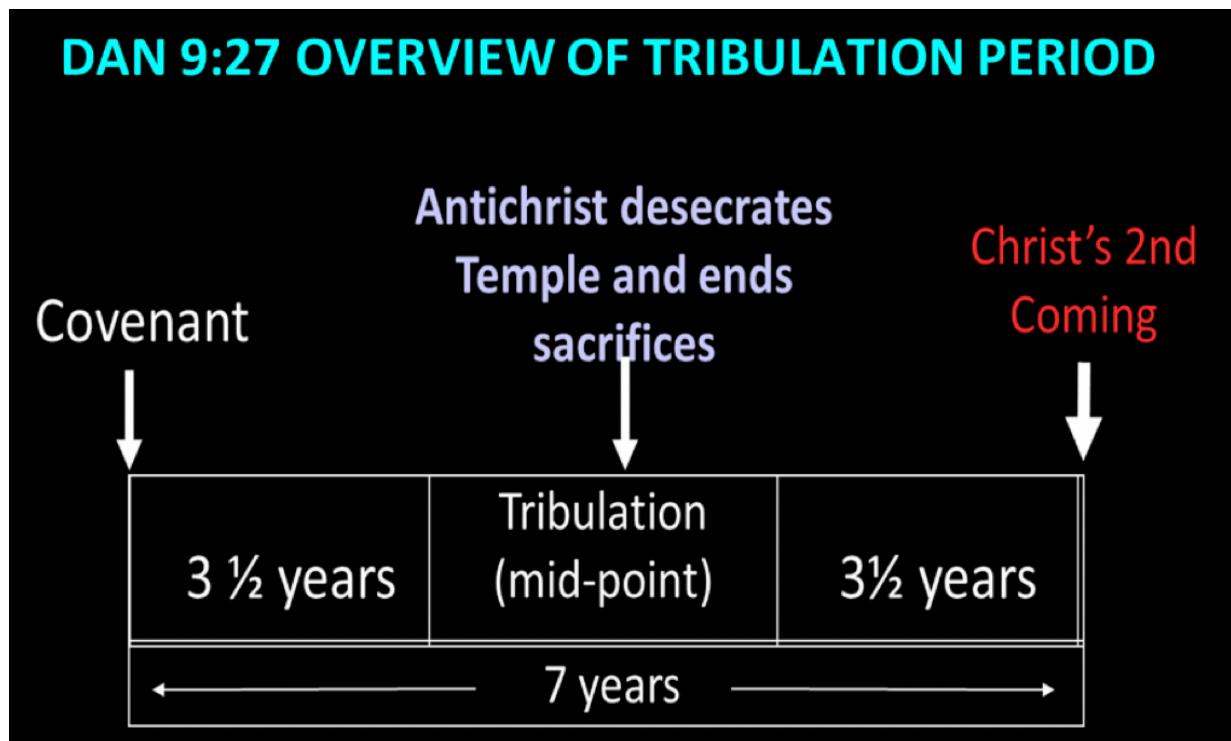
— We know that the "he" ultimately refers to the future Antichrist because later in the verse it says that "in the middle of the [final] week," which has not yet begun, is future to today, thus cannot refer to Titus of Rome. We also have parallel passages describing this event at the midpoint of the final week (Dan 7:25 calls him the "little horn"; Rev 13:4-5 calls him a "beast...who will rule the world for 42 months).

— So the person referred to by the pronoun "he" is prefigured by Titus, but his true identity is a future world dictator, often called the "Antichrist"

— "...confirm a covenant" - enforces/confirm a treaty, or makes a treaty; note "a" covenant, not "the" covenant (Cf. Is 28:14-22)

- “covenant” - the Hebrew does not carry the article “the,” indicating that this covenant is made at this time for the first time (not a reaffirmation of an old covenant)
- Some make this Christ’s “covenant of grace”; however, there is no 7-year covenant of grace made by Christ with the Jewish people at the time of His coming (or any other time, ever, for that matter). Christ’s “covenant of grace” is an eternal covenant. Allegorical interpreters must now back off from the specifics of the text and import a theological interpretation, thus providing us with a classic example of spiritualization and allegorical interpretation.
- Amillennialists, or continuous fulfillment advocates, must make this covenant between Christ and the Church, while in reality it will be made between the Antichrist and Israel. Since the covenant will be broken in the middle of the week, their view means that Christ made a covenant that He then broke.
- This “covenant” has not yet been made, therefore it must remain future; this further illustrates the gap between the 69th and 70th weeks
- The amillennial view of this pronoun holds that "he" refers to Christ, and the rest of the verse refers to Christ's supreme sacrifice in death, which made all other sacrifices and offerings of no further use, thus making them to cease in principle.
- But if this were true, what would be the reason for such a statement (true as it is) in view of the purpose of the overall prediction? One could understand a direct statement concerning Christ's providing atonement for sin—though its placing at this point in the general thought order of the passage would be strange—because that would be important to sin-bondaged Israelites. If that is the basic thought, it wouldn't be expressed so indirectly in terms of sacrificing and offering being made to cease. [See: [Amillennialism: Refuted by the Word of God; Ice-The Seventy Weeks of Daniel](#)].
- During His ministry, Jesus never made a new covenant with Israel. He often referred to the OT covenants (Abrahamic, Mosaic, Land, Davidic, New), but He never entered into a new covenant with Israel. See [70th Week of Daniel](#).
- "...the many" - in the Book of Daniel, "the many" always refers in some way to Israel (11:33,39; 12:2-3); in this context, it refers to the leadership of Israel, who is empowered to sign covenants of this nature
- It is a narrow term, used in a specific context. It is not a broad term synonymous with global salvation.
- It is clear that this covenant is confirmed *after* the “cutting off” of the Messiah and the destruction of the city and sanctuary; therefore, it could not have been confirmed during Christ's first advent.
- "...one week" - seven years, the 70th week; the length of the covenant that "he" (the Antichrist) will make is for 7 years (2,520 days). This period is also referred to as the Tribulation.

- On one hand, the signing of this covenant begins the seven-year Tribulation, but it is also signed for the specific purpose of being in effect for seven years
- Some (preterists) believe that Jesus' ministry on earth fulfilled the first 3-1/2 years of this week. However, it's evident that the Lord did not do any of the things mentioned in v27 during His earthly ministry: Jesus didn't make a covenant with Israel for 7 years (in fact, Jesus suspended all relations with the Jews before His death), and He did not cause sacrifice and the oblation to cease (in fact, it went on for another 37 years, until the temple was destroyed).
- The continuous fulfillment view, held by amillennialists, has to jam the events of v26 (crucifixion and destruction of Jerusalem) and v27 (covenant and abomination of desolation) into a one week (seven year) period. However, clearly v27 speaks specifically about what will occur during the 70th week, and it does not include the events of v26.
- "...middle of the week" - in the middle of the 7 years; Gabriel divides the 7 years of the 70th week into two halves
- 3-1/2 years after confirming covenant; 1/2 Week, 42 months, 1260 days
- This 3-1/2 years/42 months/1,260 days timeframe is used two other times in Daniel (7:25; 12:7) and several other times in Scripture (Rev 11:2-3; 12:6,14; 13:5); all point to a future time period. This is the most documented period of time in all of Scripture.



- "...put a stop to sacrifice and grain offering" - a prophecy similar to this has already happened, as predicted in Dan 11:31. If we understand how this prophecy was fulfilled, we can understand something about this prophecy.

Dan 11:31: Forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice. And they will set up the abomination of desolation.

— This prophecy (Dan 11:31) was fulfilled by Antiochus Epiphanes in about 165 BC when he went into the temple, outlawed animal sacrifices, took away their prayer books, outlawed Jewish practices such as circumcision, and even went so far as to setup a pagan image of Zeus in the temple.

— The Jewish people rebelled against this and liberated the temple mount, and got a holiday out of it (Hanukkah). Gabriel is telling Daniel that the future Antichrist will desecrate the temple in much the same way as Antiochus Epiphanes did.

— Once this happens at the midpoint of the Tribulation, the Jewish hearts will be fractured. The Jewish people will put so much belief and hope in the Antichrist, and halfway through that "week" he will stab them in the back. God will knock down the nation of Israel through a double-cross/betrayal, and Israel will have no where else to turn except to the One True God.

— This is how God works, it's how He has to work with sinful humanity...whatever crutch or thing you're relying on...a good economy, the right person in the White House, a big bank or retirement account, it's just a matter of time before God kicks that out from under you so you can't rely on it any longer.

— This is how conversion on a monumental, national scale will happen to Israel midway through the Tribulation. The replication of the travesty of Antiochus Epiphanes by the Antichrist in desecrating the temple will open the eyes of the Jewish people.

— This will ultimately, on the last day of the Tribulation (70th week), result in the political and spiritual transformation of Israel and fulfill the six prophecies outlined in v24

- From this verse, we infer a few things:

- The Temple will again be standing (the fact that the temple is standing in v27, but destroyed in v26, is further evidence of an interval); Rev 11:1-2 also talks about a rebuilt Jewish temple during the Tribulation period.
- Mosaic Judaism will again be instituted (not the current Talmudic Judaism begun at the Council of Jamnia in 90 AD)
- Sacrifices for the forgiveness of sin will be reinstated, at least for a time (maybe as a result of the original covenant)
- He (the Antichrist) will stop those sacrifices in the middle of the 7-year period

— "sacrifice" - *zebâh*, refers to bloody sacrifices

— "grain offering" - *minhah*, refers to non-bloody sacrifices

- Jesus never put an end to the literal physical sacrifices and offerings, only in a spiritual sense for those who believe in Him. He put an end to sacrifice and offerings in a spiritual sense because the OT sacrificial system came to a conclusion when the Ultimate Sacrifice died on the Cross.
- After Jesus' ascension, the temple continued with literal animal sacrifices for the next 37 years (until its destruction in 70 AD). Jesus never put an end to animal sacrifice and grain offering as is demanded by this prophecy.
- People want to interpret Dan 9:27 allegorically, but they don't do that in Dan 8 when it talks about Antiochus Epiphanes putting an end to sacrifices in the temple during the inter-testamental period (Cf. 8:12). This prophecy was literally fulfilled in 170-165 BC.
- If this event (putting a stop to sacrifice and grain offerings) happened in 70 AD, as Preterists believe, it could not have happened within the 70 weeks timeframe by anyone's calculation
- "...on the wing of abominations" - while the abomination will be a single act by the Antichrist, this phrase implies that "abominations" (which often refers to an image or an idol) will start here and spread elsewhere
- Dan 12:11 gives the duration of the time that the Abomination of Desolation will last; according to that passage, it will last 1,290 days, the entire second half of the Tribulation and 30 days after the Second Coming
- "...the one who makes desolate" - this is the Abomination of Desolation (Cf. Dan 11:31; 12:11; Matt 24:15; 2 Thess 2:4)
- Exactly what the Abomination of Desolation is not spelled out in detail here, only that it occurs at the midpoint of the 70th Week
- In Matt 24:15, Jesus reminds His hearers of this prophecy, with no clue to what it is other than it will be something "standing" (like an image or idol) in the Holy Place. It also helps verify the futuristic interpretation of this event.
- 2 Thess 2:3-4 describes the Antichrist as seating himself in the Temple of God declaring to the world that he really is God. It's likely that this will take place in the Holy of Holies.
- This is a repeat of the circumstances of Antiochus Epiphanes in 167 BC, however this abomination is not the ultimate fulfillment of this verse because Antiochus does not fit the time sequence given in this prophecy, and two centuries later, Jesus said Daniel's prophecy was still future (Matt 24:15-16).
- Antiochus Epiphanes outlawed the Torah and sacrificed pigs in the Holy of Holies. In Matt 24:15, Jesus refers to this abomination, which occurred about two centuries earlier, and says it will happen again, then gives instructions to Jews; this means that this event was future to Jesus' time.
- "...a complete destruction, one that is decreed, gushes forth on the one who makes desolate" - a prophecy of the end of the Antichrist at the end of the final 7-year (490 year)

period (2 Thess 2:8; Rev 19:20)

— Some want to make this refer to Titus of Rome, who destroyed Jerusalem and the temple in 70 AD. However, this prophecy cannot refer to Titus because Josephus tells us that after ransacking Jerusalem, Titus returned to Rome and lived the rest of his life in prosperity and imperial splendor.

— The end was never poured out on Titus of Rome as it will be poured out on the future Antichrist, as described here

Dan 8:12: And because of an offense the army will be given to the horn along with the regular sacrifice; and it will hurl truth to the ground and do as it pleases and be successful.

2 Thess 2:8: Then that lawless one will be revealed, whom the Lord will eliminate with the breath of His mouth and bring to an end by the appearance of His coming;

Rev 19:20: And the beast was seized, and with him the false prophet who performed the signs in his presence, by which he deceived those who had received the mark of the beast and those who worshiped his image; these two were thrown alive into the lake of fire, which burns with brimstone.